

but sometimes necessity prevents this, e.g. in קָדַשׁ, where the type will not admit such a disposition of the Hholem. Hholem following א, is commonly written over its left side, as אֶבֶל; unless followed by ו, as אוֹבֵל.

§ 62. The diacritical point over ו and וי, often coincides with *Hholem*; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) ו, beginning a syllable, if followed by a consonant having a vowel of its own, reads, *sō*; e.g. שָׁנָה *sō-nē*. (2) ו, following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e.g. מִשָּׁה *mō-shē*. On the other hand, (3) וֹ (with two points) beginning a syllable, is read *shō*; e.g. מֶרְוֹ *shō-mēr*. (4) וֹ (with two points) ending a syllable, is read, *ōs*; e.g. יִרְפֹּשׁ *yīr-pōs*.

§ 62. Vav (ו), with a Hholem over it and a vowel under it, is joined, as a moveable consonant, with the vowel under it; e.g. לֹוֶה *lō-vē*, יֶהֱוֶה *yēhō-vā*, the Hholem belonging to the preceding letter.

§ 63. *Vowels in connexion with the Quiescents*, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

Written fully.	Written defectively.	Read.
מֵלֶחֶי	מֵלְחֵי	<i>mā-lē-thī.</i>
נִיר	נִר	<i>nīr.</i>
קֹול	קֹל	<i>qōl.</i>
קָמוּס	קָמִס	<i>qā-mūs.</i>

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra*. E.g. יִלְמוּד *yīl-mōdh*; the same as יִלְמוֹד; סִבֵּיב, the same as סִבֵּב *sō-bhēbh*; חֲרִיקִי, the same as חֲרִיק *hhūq-qē*; comp. § 31. Notes 2. 3. In all probability, such forms have sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases, from those where ו and י

HEBREW GRAMMAR.

GRAMMAR

THE HEBREW LANGUAGE.

BY

MOSES STUART

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at Andover.

THIRD EDITION.

ANDOVER :

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Codman Press.

1828.

DISTRICT OF MASSACHUSETTS, to wit .

District Clerk's Office.

Be it remembered, that on the ninth day of September, A. D. 1828, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit* —“ A Grammar of the Hebrew Language. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover.”—In conformity with the Act of the Congress of the United States, entitled, “ An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ” and also to an Act entitled, “ An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JOHN W. DAVIS, } *Clerk of the District*
 } *of Massachusetts.*

PREFACE.

THE present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been written entirely over; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to be before my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But *abridgment* of this part of the Grammar I found to be impossible, unless perspicuity and illustration should be so neglected, that it would be matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not left me leisure enough to

accomplish all I could wish as to this compressed edition. A few additions and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults in the work, which every intelligent reader will spontaneously correct, I have not deemed it of any importance to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as possible. The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit to such a declaration.

In regard to the *Sections*, I have departed entirely from the preceding editions ; and this, in order to make the references to the Grammar less complex. Of course, I was obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made, in regard to the order of subjects, render this necessary. I regret it, that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works, this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology ; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true ; for these continually refer to the large *Thesaurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a *skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful ; and the nature of the

case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with *brackets*, which should be *omitted* as matters of study, during the *first* time that the contents are passed over. These I have continued only as far as the declensions of nouns ; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing in the Chrestomathy. Nor should I deem it best, on the *first* going over, to make him commit any thing more of the Paradigms, than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part II., will be found a full explanation in regard to the method of learning, which I should think it advisable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work ; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes, (the great stumbling block of teachers and learners), I have done my best to render the subject *intelligible*. To make it *less complex* is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature of the language itself which he labours to explain, and builds on *facts*, he is not answerable for it, that there is complexness in his work. But

after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to *quantity*, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons : first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary ; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind ; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

NO. I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew	Represented by	Names sounded as	Signification of names.
א	א	'	אַלֶּפֶּה	sālěph	Aw-lěf	ox.
ב	bh, b	v, b	בֵּית	Běth	Baith	house.
ג	gh, g	g	גִּמְעַל	Gīmēl	Gcé-mēl	camel.
ד	dh, d	{ th in that, d	דֹּלֶת	Dālěth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayīn	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhěth	Hhaith	travelling-scrip.
ט	t	t	טֵט	Tět	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּף	Kăph	Kăf	hollow hand.
ל	l	l	לָמֶד	Lāmēdh	Law'-medh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נּוּן	Nūn	Noon	fish.
ס	s	s	סָמֶךְ	Sāměkh	Saw'-měkh	prop.
ע	ע	"	עַיִן	ayīn	A-yīn	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צָדִי	Tsādhē	Tsaw-dhény	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET. III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Synac alphabet.	Hebrew con-letter.	Samar. alphab.	Heb.
א, א	ā	'	Nālēph	ا	ا	פ, ו, א	א	א
ב, ב	bh	v	Bēth	ב	ב	ב, ב	ב	ב
ג, ג	b	b				ג, ג	ג	ג
ד, ד	gh	g	Gīmēl	ג	ג	ד, ד	ד	ד
ה, ה	g	g				ה, ה	ה	ה
ו, ו	dh	{ th in { th at. d	Dālēth	ד	ד	ו, ו	ו	ו
ז, ז	d	d				ז, ז	ז	ז
ח, ח	h	h	Hē	ח	ח	ח, ח	ח	ח
ט, ט	v	v	Vāv	ו	ו	ט, ט	ט	ט
י, י	z	z	Zayīn	ז	ז	י, י	י	י
כ, כ	hh	hh	Hhēth	כ	כ	כ, כ	כ	כ
ל, ל	t	t	Tēt	ל	ל	ל, ל	ל	ל
מ, מ	y.	y	Yōdh	י	י	מ, מ	מ	מ
נ, נ	kh	kh, 'h	Kāph	כ	כ	נ, נ	נ	נ
ס, ס	k	k				ס, ס	ס	ס
ע, ע	l	l	Lāmēdh	ל	ל	ע, ע	ע	ע
פ, פ	m	m	Mēm	מ	מ	פ, פ	פ	פ
צ, צ	n	n	Nūn	נ	נ	צ, צ	צ	צ
ק, ק	s	s	Sāmēkh	ס	ס	ק, ק	ק	ק
ר, ר	“	“	ʔayīn	ע	ע	ר, ר	ר	ר
ש, ש	ph	ph, f	Pē	פ	פ	ש, ש	ש	ש
ת, ת	p	p				ת, ת	ת	ת
י, י	ts	ts	Tsād hē	צ	צ	י, י	י	י
ך, כ	q	q	Qōph	ק	ק	ך, כ	ך	ך
ל, ל	r	r	Rēsh	ר	ר	ל, ל	ל	ל
ם, מ	s	s	Sīn	ש	ש	ם, מ	ם	ם
ש, ש	sh	sh	Shīn	ש	ש	ש, ש	ש	ש
ת, ת	th	th	Tāv	ת	ת	ת, ת	ת	ת
ת, ת	t	t				ת, ת	ת	ת

NO. IV. TABLE OF THE VOWELS.

I. Class ; *A* sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מֶ מֶ מֶ	= <i>a</i> in <i>all</i>	ā
פַּתַּח Pättāhh long	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh med.	מֶ	= <i>a</i> in <i>faring</i>	a
..... Pättāhh short	מֶ	= <i>a</i> in <i>man</i>	ă
סֶגוֹל Sēghōl long	מֶ מֶ מֶ	= <i>a</i> in <i>hate</i>	ê
..... Sēghōl medial	מֶ	= <i>a</i> in <i>hated</i>	e
..... Sēghōl short	מֶ	= <i>a</i> in <i>climate</i>	ě

II. Class, *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צֵרִי Tsērī	מֶ מֶ מֶ	= <i>ey</i> in <i>they</i>	ē
..... Sēghōl long	מֶ מֶ מֶ	= <i>ey</i> in <i>purvey</i>	ê
..... Sēghōl medial	מֶ	= <i>ey</i> in <i>surveyor</i>	e
..... Sēghōl short	מֶ	= <i>e</i> in <i>men</i>	ě
חֵירֶק Hhīrēq long	מֶ מֶ מֶ	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq med.	מֶ	= <i>i</i> in <i>chivalry</i>	î
..... Hhīrēq short	מֶ	= <i>i</i> in <i>pin</i>	ï

III. Class, *O* and *U* sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hhōlēm	מֶ מֶ מֶ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֶף Qāmēts Hhātēph medial	מֶ	= <i>o</i> in <i>holiness</i>	o
..... short	מֶ	= <i>o</i> in <i>not</i>	ö
שׁוּרֶק Shūrēq	מֶ מֶ מֶ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qıbbûts vicarious	מֶ מֶ מֶ	= <i>oo</i> in <i>moon</i>	ū
..... Qıbbûts med.	מֶ	= <i>ue</i> in <i>rue</i>	u
..... Qıbbûts short	מֶ	= <i>u</i> in <i>full</i>	ü

IV. [Half-vowels,] Sheva, simple and composite.

שְׁוָה Shēvā (simple)	מֶ	= <i>e</i> in <i>begin</i>	ε
חֹטֶף פַּתַּח Hhātēph Pättāhh	מֶ	= <i>a</i> in <i>litany</i>	â
חֹטֶף סֶגוֹל Hhātēph Sēghōl	מֶ	= <i>e</i> in <i>begin</i>	ē
חֹטֶף קָמֶץ Hhātēph Qāmēts	מֶ	= <i>o</i> in <i>ivory</i>	ô

Remarks on the Alphabet.

§ 1. *The ancient number of letters was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. i—iv. But in Ps. 25. 34. 145. one letter is omitted; in Ps. 37. ז is repeated, and ו omitted. All the other Shemitish alphabets, (and the ancient Greek one also), had originally the same number of letters.*

Note. The present square form of the Hebrew letters, is not the most ancient one, as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time after the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. pp. 95 seq., particularly pp. 156 seq.

§ 2. *The usual arrangement of the letters is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, are ranged together. Za-yin (ז) shield, and Hhêth (ח) probably travelling-scrip, are associated. So Yôdh (י) hand, and Kâph (כ) hollow-hand, Mêm (מ) water, and Nûn (נ) fish; also, Za-yin (ז) eye, Pê (פ) mouth, Qôph (ק) ear, Rêsh (ר) head, and Shin (ש) tooth. In Lam. i—iv., ע stands ranged after פ; which shews that the arrangement was not uniform in all cases, at the time when this book was written.*

§ 3. *The age of the names of the letters, seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramaean, e. g. בִּית, רִישׁ, בֵּית, בֵּית; two seem to be of appropriate Hebrew stamp, viz. שֶׁן, שֶׁן; but אֶזְרָא, אֶזְרָא, אֶזְרָא, אֶזְרָא, with וּר, and שֶׁן (in stead of שֶׁן), are manifestly exotics, derived from a kindred language which is now no more, but which, (as the more simple forms of the words shew), was probably older than the time of Moses.*

§ 4. *The significance of the names is, in most cases, (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them, is not to be traced in many of the present Hebrew letters, which differ much from the form of the corresponding ancient ones. The alphabet, No. I. col. 7, shews the most probable original significations. See an admirable exhibition of the very ancient forms of Shemitish letters, in Kopp's *Bilder und Schriften der Vorzeit*, II. 157.*

§ 5. *The pronunciation of the names of the letters is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of the same, are sounded as directed in the table of the vowels, No. IV.*

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, (as the alphabet shows), have two sounds each, but retain only the ancient single name; one, (ש *Sin*, pronounced *Seen*), is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, שׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are distinguished merely by a diacritical point; as is the case in the later Hebrew alphabet. Comp. the Arabic alphabet, in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מָן (for מֵן) Job 38: 1. לְמַרְיָה (for לְמַרְיָהּ), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given, according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned, about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very light sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *Spiritus lenis* of the Greeks to represent it. *Practically*, we do not sound it at all; at least, not perceptibly. In *theory*, it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible, in most cases.

Beth (ב), *bh*=*v*. So the modern Greeks found their *β*.

Gimel (ג), *gh*, is given by *g*, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks, who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which is more probably like the Hebrew usage. I conform to general European usage.

Hheth (ח), *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent חַיָּה, by *Θάῤῥα*; and חַיָּשׁ, by *Συλά*. But they translate חַיָּה, by *Χάμ*; and חַיָּה, by *Ῥαχῆλ*. The Arabians have two gradations of sound for this letter.

Tet (ט), is a hard, guttural kind of *t*, for which we have no due representative, in English. The corresponding Greek letter, is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks 'have it in their *χ*. The usual practice sounds it like 'h, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כַּף, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס), is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly from the letter שׁ, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as סַבֵּל and שַׁבֵּל, *to divide*, etc.

The sound of Ayin (ע), is represented by ("), the double *Spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֵצֶה *Γόμοῤῥα*, עֵצֶה *Γάζα*; but עֵצֶה *Ἠλί*, עֵצֶה *Ἀμαλῆα*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֵצֶה for עֵצֶה; also from its commutation with *s*; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Ἀμαλῆα*, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *K*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are אֵ, הֵ, וֵ, כֵ, תֵ, i. e. אֵ, הֵ, וֵ, כֵ, תֵ.

[§ 10. *Unusual letters* are, (1.) *Litterae majusculae*; as וֹכֶּה, Ps. 80: 16. (2.) *Minusculae*; as בְּהִרְאֵם, Gen. 2: 4. (3.) *Suspensae*; as מִנִּי, Ps. 80: 14. (4.) *Inversae*; as בְּצִצֵּי, Numb. 10: 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]

§ 11. *Similar letters.* These are numerous, in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	ב	כ	Kaph	8. Zayin	ז	ן	Nun
2. Gimel	ג	נ	Nun	9. Hheth	ה	ה	He
3. Daleth	ד	ך	Kaph	10. Hheth	ה	ת	Tav
4. Daleth	ד	ר	Resh	11. Mem	מ	ט	Tet
5. Vav	ו	י	Yodh	12. Mem	ם	ס	Samekh
6. Vav	ו	ן	Nun	13. Tsadhe	צ	ע	Ayin
7. Zayin	ז	ו	Vav				

Explanations.

(1.) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2.) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point; in נ, the bottom stroke is united without any variation of its magnitude. (3.) ך *final* descends below the line; ד does not. (4.) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5.) ו descends to the bottom of the line; י does not. (6.) ן *final* falls below the line; ו does not. (7.) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8.) ז descends only to the line; ן *final* falls below it. (9.) ה has no space between its left side and the top; ה exhibits a small chasm. (10.) ת has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ה has not this mark. (11.) ט is open at the top; מ at the bottom. (12.) ס is almost round; ם *final* is a square or parallelogram. (13.) צ is angular on the right side of it, and the bottom is parallel with the line; ע turns to the left only. Final ף, in its falling stroke, either turns a little to the right, or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels,) to practise writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily, their distinctions definitely described and drawn with the pen at pleasure, and their names familiarly recalled. In this way the student learns to write Hebrew letters and vowels, (which he should by all means do), and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א ה ח ע	technically called	אֶחָדָה
(b) Labials	ב פ מ ו		בּוֹמָה
(c) Dentals	ז ס צ ש (ש)		זֶסְצָשׁ
(d) Linguals	ד ט ל נ ת		דֶּטֶלֶנָּה
(e) Palatals	ג י כ ק		גִּיכֶקֶ

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows; viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Begādh-kēphāth*, בֶּגֶד־כֶּפֶת.

They are named *Aspirates*, because, when there is no point (Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *moles*, and *raphatae*, with *it*, *dagat* and *dag satae*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named אֶחָדָה. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or אֶחָדָה, as stated above.

Resh is sometimes to be added, and *Aleph* sometimes excepted, as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically, these may be called, לִמְנָר.

The student should impress these classes, particularly the *three first*, deeply on his memory

VOWELS.

§ 14. Originally, the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ב, ג, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves, beyond all reasonable doubt, that they are essentially *consonants*.

§ 15. But as the sound of א, ב, ג, was feeble, and often, in *practice*, was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ב, ג, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaleo-Rabbinic Hebrew employs these three letters very often, merely for the purposes of designating vowels. For these reasons, these three letters are called, by recent grammarians, *vowel-letters*, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *Matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters, (together with ה), are called *Ehevi* (אֵהֶבִי) or *Quiescents*, § 13. *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one, see § I. Note. When the diacritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one, and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ, pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty, at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues, and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why, in the Table No. IV. א, ב, and ג, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed, (א more rarely), to designate more or less of the vowel-sounds, which are there associated with them.

§ 17. In the same Table, in column 2d, the letters א ב ג ד ה ו ז ח ט י כ, are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

§ 18. The student must divest himself, at the outset, of the habit of giving *English* sounds, to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other, in respect to sound, but for the most part *are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG, Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT, Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes, with much ingenuity, but not satisfactorily.]

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. *In regard to quality*, they may be considered as *pure* or *impure*.

The *quality* of vowels, in regard to the kind of sound which they represent, and the relations of those sounds to each other, is represented in the Table No. IV. The quality of *purity* or *impurity*, remains to be considered here.

§ 23. A *pure* vowel is one, with which no consonant sound coalesces.

§ 24. An *impure* vowel is one, with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār*, both vowels are pure; the first (דָּ), because no consonant follows; the second (בָּר), because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā*, the א has no distinct sound, because it coalesces with the Qamets; and in בָּרָךְ (so written instead

of בִּרְךָ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Daghesth in the ך; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. *In regard to quantity*, vowels, considered merely in reference to their *appearance*, might be divided into *long* and *short*, but in reference to their *actual* quantity, (which is altogether the more important consideration), the general division of them is into *long*, *short*, and *medial*.

This latter classification, (to which our principal regard will be had), cannot be made by inspection, or according to the *appearance* merely of the vowels, for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels, (long in respect to real quantity), may be divided into those *long by nature*, i. e. always long; and those *long by position*, i. e. long only when made so by being placed in a particular position. These may be named, (in regard to their appearance only), *doubtful*.

§ 27. *Long by nature*, i. e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.

§ 28. *Doubtful*, i. e. long only in certain positions, (more commonly *short* elsewhere), are Pattahh, Seghol, and Qibbuts. In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Daghesth'd impure.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Daghesth'd letter, § 58. § 23; e. g. דָּבָר *dā-bhār*, שֶׁן *shēn*, שְׁנָה *shē-nā*, קָדֵשׁ *qō-dhēsh*, יָקָטֹל *yāq-tōl*. Long Hhireq and Shureq are always *impure*.

§ 31. *The protracted impure vowels* comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in בָּא *bā* ; Tseri, as in בֵּן *bēn*, גֶּלֶה *gēlē* ; Hhireq long, as in נִיר *nīr* ; Hholem, as in לוֹ *lō*, קוֹל *qōl* ; and Shureq, as in קוֹן *qūn*. In all such cases, the Quiescent makes an addition to the quantity of the vowel, (which before was long) ; and therefore it may justly be denominated a *protracted vowel*, § 55.

Note 1. *Ap, carance merely* will not determine whether a vowel is *protracted*, or simply *long* ; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing ; e. g. קָם *qām* (impure) stands for קָמָה *qām*, נִיר *nīr* for נִירָה *nīr*, קוֹל *qōl* for קוֹלָה *qōl*, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. *Vice versa*, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them ; in which case, they are merely a kind of *fulcrum* for the vowel, e. g. יֶלְמוֹד *yil-mōdh* with Hholem pure, i. q. יֶלְמוֹדָה *yil-mōdh* ; סִבֵּיב *sā-bhūbh* with Tseri pure, i. q. סִבֵּיבָה *sā-bhūbh*. See § 64, and comp. §§ 14—16. which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be *short*, i. e. to be the same as Qibbuts in regard to quantity ; viz. when it stands before a Daghesht'd letter, e. g. חִיקָה *hhūq-qā*, זֻנָּה *zūn-nā*, מֶזֶז *mā-yūz-zī*, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable, they result from transcribers' having used a vowel-letter as the sign of a vowel ; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation, in respect to the same word ; e. g. זִיקָלָה *zīq-lāgh* and זִיקָלָה *zī-q-lāgh*, קִמּוֹשׁ *qūn-mōsh* and קִמּוֹשׁ *qī-mōsh*, פִּלְלֶגֶשׁ *pīl-le-ghēsh* and פִּלְלֶגֶשׁ *pī-le-gēsh*, מוֹרִיגִים *mō-rīg-gūn* and מוֹרִיגִים *mo-rī-ghūm* ; see § 64, respecting Yodh *fulcrum*.

§ 32. *The Daghesht'd impure long vowels* are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Daghesht forte.

E. g. בָּרֶךְ *bā-rēkh*, so written instead of בִּרְךְ *būr-rēkh* ; נֶחָל *nē-hāl* instead of נִחָל *nīh-hāl* ; נִחָה *nī-hhān*, instead of נִחָה *nīkh-hhām* ; בִּרְךְ *bō-rākh*, instead of בִּרְךְ *būr-rākh*. No instance of Shureq occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the *protracted* ones,

§ 31 ; inasmuch as they are not formed by the coalescence of a consonant with a *long* vowel ; but are formed from *short* vowels, and made long by the coalescence of the Daghesht'd consonant, which is omitted. They seem, therefore, to be shorter than the *protracted* vowels ; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. *The vowels long by position* (§ 28), retain the same form as when short ; and therefore, in respect to *appearance*, may be rightly named *doubtful* vowels.

It is only from a knowledge of etymology, and of the analogy of forms, that the student can be enabled, (for the most part), to determine when these vowels are long.

Of these three vowels, Pattahh and Qibbuts (not vicarious), are made long only by the coalescence of an implied Daghesht'd letter ; as בַּהֵל *bā-hēl*, for בְּהֵל *būh-hēl* ; רִחֵט *rū-hhāts*, for רֶחֶט *rūhh-hhāts*. For cases like אֶקְרָא, פֶּאֶרָה, where Pattahh and Qibbuts apparently have a quiescent א, see § 118 with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as אֶי, אֶז, אֶמ, *gē, tsē, mē* ; or by the coalescence of a Daghesht'd letter, as אֶרְחִי *hē-hā-rīm*, אֶפְחָה *pē-hhā*, אֶחָי *ā-hā*, where the Gutturals א, ה, ח exclude the Daghesht forte which belongs to them. See § 58. § 111. § 112. § 54.

§ 34. *The proper short vowels* are Pattahh, Seghol, short Hhireq, Qamets Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. דָּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-nē*, חֲכָמָה *hhōkh-mā*, מִקְטָר *mīq-tār*.

Note. Two of these cases may be rendered dubious by appearances ; e. g. נִר appears short, but is in fact i. q. נִיר. So in קָטָל, Qibbuts appears short, but is i. q. קָטָל, Qibbuts being *vicarious*. Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are *medial*, as to quantity, when they are *pure*, and stand in a simple syllable.†

Medial I choose to call the quantity of these vowels, in such cases ; and the Masorites have sanctioned the *thing*, if not the *name*. These vowels, under such circumstances, are not long ; for a pause accent prolongs them (§ 144), e. g. בַּיִת *ba-yūth*, בָּיִת *bā-yūth*, מֶלֶךְ *me-lēkh*,

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound.

מֶלֶךְ *mā-lēkh*, etc. Nor are they strictly *short*; for in general they are accented, (either with the tonic accent, or with a Metheg, both of which imply stress or delay of the voice, § 85), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E. g. נָאֵר *na-ār*, נָחֵל *na-hh'lo*; מֶלֶךְ *me-lēkh*, נֶחֱפֵךְ *ne-h'phākḥ*; וַיִּגְּלֵל *vāg-yi-ghēl*, וַתִּגְּלֵל *vāt-ti-ghēl* (prolonged וַתִּגְּלֵל *vāt-tē-ghēl*), וְהָלֹךְ *o-h'lo*.

Note. Here also appearances may be dubious. E. g. נָחֵל, with a long impure Daghesht'd vowel; and וַיִּגְּלֵל, with a Hhireq pure and medial. So נֶחֱפֵךְ, with impure long Pattahh; but נֶחֱפֵךְ, with a pure medial one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 36. *A pure long vowel* may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g. דָּבָר *dā-bhār*, שֵׁנָה *shē-nā*, שֵׁן, *shēn*, קֹדֶשׁ *qō-dhēsh*, יִיקֹל *yīq-tōl*.

§ 37. The same is the case with *impure protracted vowels*; e. g. בָּא *bā*, קָמָה *qām*; גֶּלֶה *gelē*, בֵּן *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lo*, קֹל *qōl*; קוּמוּ *qū-mū*, קוּם *qūm*.

§ 38. *Impure Daghesht'd long vowels* can stand only in a simple syllable; e. g. בָּרֶךְ *bā-rēkh*, נָחַל *nē-hāl*, נָחַם *nī-hhām*, בֹּרֶךְ *bō-rākḥ*, in all which cases, the first syllable contains an impure Daghesht'd long vowel; see § 32.

§ 39. *The proper short vowels* stand only in a mixed syllable; see § 34.

§ 40. *The four medial vowels* stand only in a simple syllable; see § 35.

§ 41. *Qibbuts vicarious* is nothing more than a mere expedient for representing Shureq, when the Vav falls out.

It may be in a simple, or in a mixed syllable; e. g. קוּמוּ *qū-mū*, i. q. קוּמוּ; קָטַל *qā-tūl*, i. q. קָטַל. In a mixed syllable, it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan, stripe, shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases, they even supplied a furtive vowel in the final syllable of words, to shun the amalgamation of two consonants; e. g. for שֵׁפֶר *sēphr*, they wrote and read שֵׁפֶר *sē-phēr*. Still, they admit, in a few cases, such forms as קָא־אֵלֵּי *qā-iālī*.

§ 43. When two consonants *begin* a syllable, they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Sheva, שְׁוָה.

Note. Instead of saying, *brā, brē*, by one impetus of voice, (as we do), the Hebrews pronounced *b^erā, b^erē*, i. e. with a very short vowel sound between the two consonants.

§ 44. All Shevas mark either the beginning or the end of syllables, i. e. whenever they occur, they are division marks of syllables.

§ 45. All syllables *beginning* with *two* consonants, have a Sheva (either simple or composite) under the first of them. All syllables, *ending* with one or two vocal consonants, take a Sheva simple, either expressed or implied, under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לֶמְדָּה *lā-mēdhā*. (c) After another Sheva; as יְלֶמְדָּה *yēl-mēdhā*. (d) Under a letter at the beginning of a word; as לֶמְדָּה *lēmōdh*. (e) Under a letter with Daghesth forte; as לֶמְדָּה *līm-mēdhā*. (f) Under a letter in which Daghesth forte is implied; as הָלֵלְוּ *hāl-lēlū* = הָלְלוּ (or perhaps, *hāl-lēlū*), not הָלְלוּ *hāl-lū*.

[Note. The common maxim of grammarians, in regard to the case *f* is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e. g. חָרְרֵי *hār-rē* (not *hār-rārē*), לִבְּחֵי *libh-bhē* (not *lib-bēbhē*), and so חָלְלֵי (plur. const. of

לֵלֶה) is *hhāl-lē*, (not *hhāl-lēlē*). On the contrary, לֵלֶה reads *hāl-lēlu*, because it belongs to a Daghesht'd form of the verb לֵלֶה, and the Daghesht is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel, in a mixed syllable; as מֹדֶה *yil-mōdh*.
 (h) After a long vowel, in a mixed tone syllable; as מֹדֶה נָא *til-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; as מֹדֶה לָא *lā-mādht*.

§ 47. The form of the Shevas is exhibited fully by Table IV. No. IV. The composite Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. The quantity of the Shevas is, at least in theory, the same; i. e. none of them are considered as a proper vowel.

E. g. מֹדֶה *pesqōdh*, מֹדֶה *z'hābh*, מֹדֶה *h'h*, מֹדֶה *h'h*, are all considered as *monosyllabic*. What practical difference between these sounds existed among the Hebrews, cannot now be determined.

§ 49. The composite Shevas belong appropriately to the Gutturals, and are used under them instead of simple Sheva vocal, (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, א, ה, ו, at the beginning of words take (ְ); but א, (ֶ).

§ 50. Gutturals (and other letters), which take a composite Sheva, always begin a syllable. A Guttural which ends a syllable, must, like the other consonants, take Sheva simple (ְ), as there is no other silent Sheva. E. g. מֹדֶה *Shā-māz-ti*, מֹדֶה *yēhh-dāl*, מֹדֶה *yēh-gé*, מֹדֶה *yēh-sōr*.

[§ 51. The composite Shevas (ְ) and (ֶ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. מֹדֶה *z'hābh*, מֹדֶה *q'dhā-shūm*, etc. But (ֶ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The general principle seems plainly to be, a design to mark the letter as having a real vocal Sheva, and consequently to advertise the reader,

that the preceding vowel is not to attach it to itself; e.g. זִנְיָב *ū-z^ahābh*, not *ūz-hābh*; חָבְרָה *hā-bh^arā-khā*, not *hābh-rā-khā*; תִּמְלֹךְ *tī-m^alōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these, are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a Sheva of some kind, either express or implied.

At the end of words, however, Sheva is not *expressed*, but only *implied*; e.g. קָאָם *qām*, the same as קָם . The exceptions to this rule are, (1) In a final Kaph; as קָפָה . (2) When the final syllable ends with two consonants; as לָמַדְתָּ *lā-mādht*; but in case the penult consonant is a Guttural, it takes a *Patahh furtive*, § 233.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e.g. we find נָתַתָּ and נָתַתָּה .

General Remark. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence then application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage, is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with a vowel sound which precedes them, in case they have neither a vowel, nor a Sheva expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (◌ָ)	בָּ	bā.
– Tseri (◌ִ)	רֶשֶׁשׁ	rēsh.
– Seghol (◌ֶ)	תִּמְצָאָנָה	tīm-tsô-nā.
– Hholem (◌ֹ)	יֹמֶר	yō-mēr.
Yodh (י) – Tseri (◌ִ)	בֵּין	bēn.
– Seghol (◌ֶ)	גֵּי	gê.
– Hhireq (◌ִי)	דִּין	dîn.
Vav (ו) – Hholem (◌ֹ)	קוֹל	qōl.
– Shureq (◌ֻ)	קוּם	qūm.
He (ה) – Qamets (◌ָ)	גָּלָה	gā-lā.
– Tseri (◌ִ)	גֵּלָה	gēlê.
– Seghol (◌ֶ)	גֹּלָה	gō-lê.
– Hholem (◌ֹ)	גָּלָה	gā-lō.

In English, we have a multitude of cases similar to these; e. g. *low*, *show*, etc. with *w* quiescent; *say*, *day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רֶשֶׁשׁוֹן *rî-shōn*, לִקְרָאָה *lîq-rāth*, פָּאָרָה *pū-rā*, § 63. But א is *otiant* here, not quiescent; see § 118, with the Notes.

Note 2. Although the Hholem is written over the ו, as in יֹ; and the Shureq is written in it, as וֻ; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in קוֹל, to the ק; in קוּם, to the ק. Cases like עֹן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long, § 31.

§ 56. The *Ehevi* (יֹהֵא) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as אָמַר *ā-*

mār, מֶרֶם *hēm*, יֶהֱם *yā-lādh*, יֶלֶד *ve-lēdh*. (2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. מֶסֶר *yē-sūr*, נֶחֱפֶךְ *nēh-pākh*, שֶׁלֹא־לֵב *shā-lāv-lē*, חֵי *hhāy*, קָא *qāv*. In the last cases, the Sheva is *implied*, i. e. חֵי = חֵי, and קָא = קָא, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּא *tāv*, קָא *qāv*, שֶׁלֹא־לֵב *shā-lāv*, זֶיז *zīv*, חֵי *hhāy*, יֶהֱם *yēh-gē*, גֹּי *gōy*, גֶּלֶי *gā-lūy*, קָא־יֶם *qāv-yēm*, קָא־וָם *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva (:), in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently *resist coalescence*, i. e. remain moveable; (חֵי always, נ sometimes, even when the vowel is adapted to coalescence). At the *end of words*, they resist it only in case the preceding vowel is heterogeneous. Compare however, § 119. b. § 120. b. § 121. b.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with their preceding vowels. They are then said to be *otiant*, (*in otio*, *otiantur*.)

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חֶמֶת *hhēt*, נֶאֱתָ *nāt*. (b) Preceded by a Quiescent; as חֶבֶה־תָּא *hē-bhē-thā*, with נ *otiant*. (c) Followed by Daghesth forte; as מֶאֱזֶז־מֶזֶז *māz-zē = mēzē*. (d) Yodh, preceded by (ֿ) and followed by ו with a Sheva implied, is *otiant*; as דֶּבְחָֿ-רָאֵו *debhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly retained, (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have *otiant* vowels; as in *honour*, *hear*, *mean*, etc.

Coalescence of Vowels with Daghesth'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesth, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesth, coalesces with the preceding vowel and lengthens it, § 32.

E. g. הָאֶרֶץ *hā-nā-rēts*, instead of הָאֶרֶץ *hān-nā-rēts*; יָמֵר *yā-nā-mēr*, instead of יָמֵר *yān-nā-mēr*; בְּהֵל *bā-hēl*, with Pattahh long and impure (§ 33), instead of בְּהֵל *bāh-hēl*; בִּהֵל *bī-hēl* with Hhireq long and impure (§ 32), instead of בִּהֵל *bīh-hēl*; אֶחָדִים *ā-nā-hhūm* with Pattahh long and impure (§ 33), instead of אֶחָדִים *ākh-hhūm*; נָחִים *nī-hhūm* with Hhireq long and impure (§ 32), instead of נָחִים *nīhh-hhūm*; בָּעֵר *bā-ēer* (§ 32), instead of בָּעֵר *bā-ēer*; מֵשִׁים *mē-sim*, instead of מֵשִׁים *mīš-sim*; בִּרְךְ *bē-rēkh*, instead of בִּרְךְ *bīr-rēkh*, בָּרְךְ *bā-rēkh*, instead of בָּרְךְ *bār-rēkh*, etc. Comp. § 111. § 112.

Note. In regard to this usage, it is plain, that an excluded Dagghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature, instead of a short one, as בָּרְךְ for בִּרְךְ . When in other cases, the *form* of the short vowel remains, the *quantity* of it is changed, § 33.

§ 59. Some other letters occasionally omit Dagghesh, with a similar effect, for the most part, on the preceding vowel.

E. g. יָשִׁי *yā-yshī*, instead of יָשִׁי *vāy-yshī*. But it is doubtful how such cases as יָקָהוּ (for יָקָהוּ) were read; i. e. whether they were pronounced *yī-qshhu* or *yīq-hhu*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Metheg (§ 85), as יָיִי (for יָיִי); some with composite Sheva, as לִי־קָהוּ *lū-q^hhā* (for לִי־קָהוּ); both of which shew that the first syllable is to be read as a simple one, *yā-yshī*, *lū-q^hhā*; and so of others like them. But some words have neither of these marks, e. g. יָקָהוּ (for יָקָהוּ); and in such cases, they are probably to be read, as יָקָהוּ *yīq-hhū*, etc. The omission of Dagghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written *under* the consonants; of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. כֹּחַ *khā*.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ך . Hholem is commonly written over the right top of the letter next following that to which it belongs, as טֹל *tōl*, קֹל *qōl*;

but sometimes necessity prevents this, e. g. in קדש, where the type will not admit such a disposition of the Hholem. Hholem following א, is commonly written over its left side, as אֶבֶל; unless followed by ו, as אוֹבֶל.

§ 62. The diacritical point over ו and וּ, often coincides with *Hholem*; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) ו, beginning a syllable, if followed by a consonant having a vowel of its own, reads, *sō*; e. g. וְנָה *sō-nē*. (2) ו, following a consonant that has no vowel, contains a *Hholem* for that consonant, and also marks *sh*; e. g. וְנָה *mō-shē*. On the other hand, (3) וּ (with two points) beginning a syllable, is read *shō*; e. g. וְנָה *shō-mēr*. (4) וּ (with two points) ending a syllable, is read, *ōs*; e. g. וְנָה *yīr-pōs*.

§ 62. Vav (ו), with a *Hholem* over it and a vowel under it, is joined, as a moveable consonant, with the vowel under it; e. g. וְנָה *lō-vē*, וְנָה *yeshō-vā*, the *Hholem* belonging to the preceding letter.

§ 63. *Vowels in connexion with the Quiescents*, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

Written fully.	Written defectively.	Read.
מֵלֶחֶם	מֵלֶחֶם	<i>mā-lē-thī.</i>
נִיר	נִיר	<i>nīr.</i>
קֹל	קֹל	<i>qōl.</i>
קָמוּס	קָמוּס	<i>qā-mūs.</i>

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra*. E. g. וְנָה *yīl-mōdh*; וְנָה *sō-bhēbh*; וְנָה *hhūq-qē*; comp. § 31. Notes 2. 3. In all probability, such forms have sprung from the practice of employing *Vav* and *Yodh* as vowel-letters, § 15. How to distinguish such cases, from those where ו and י

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e. g. שֶׁדֶקֶים, שֶׁדֶקֶק. But instances of a contrary usage also exist; e. g. קוֹלֹת = קוֹלֹת; and sometimes both Quiescents are omitted, as שָׁבִים for שָׁבִים; so נָר for נִיר, etc. Even the same word is variously written; e. g. הֶקְמֹתִי, הֶקְמֹתִי, all pronounced *h^uqī-mō-thī*.

Orthography of Qamets Hhateph.

From the Table No. IV., it appears that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (◌ֻ). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌ֻ), followed by simple Sheva without any Metheg between, is short *o*, if in a syllable not accented.

E. g. חֹכְמָה *hhōkh-mā*, not *hhā-khmā*. But with a Metheg, it reads thus, חֹכְמָה *hhā-khemā*. With an accent, it reads as Qamets; e. g. מֹדֵת *māv-tā*, שָׂוָה *shāv*, לָיָה *lāy-lā*.

Note. There are some few cases, where Metheg does not distinguish Qamets from short *o*; e. g. דֹּרְבֹנוֹת *dōr-bhō-nōth*, not *dhā-rebhō-nōth*; so גֹּרְבָן *gōr-bān*, not *qā-rebhān*; שֹׁמְרָה *shōm-rā*, not *shā-merā*. But in these, and the like cases, manuscripts and editions vary as to the Metheg; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghash forte, in a syllable not accented, (◌ֻ) is short *o*.

E. g. בֹּתִים *bōt-tīm*, חֹנִי *hhōn-nē-nī*. If the syllable is accented, it is read as long *a*; e. g. יָמָה *yām-mā*, לָאֵנָה *lān-mā*, etc.

Note 1. An *euphonic* Daghash (§ 75 seq.), at the beginning of a word, does not make short *ō* of the (◌ֻ) belonging to the last syllable of the preceding word; it remains long *a* still; e. g. שָׁחַן־בֹּ, read *shā-khān-tāb-bō*.

Note 2. A Metheg after (◌ֻ) does not *always* make it long *a*; e. g. בֹּת־תֵּחֵם *bōt-tē-khēm*, not *bā-tē-khēm*. See above under *a*, Note.

(c) The figure (◌ֻ), in a final mixed syllable unaccented, is short *o*.

E. g. unaccented, as וַיָּגֹם *vāy-yā-qōm*. With accent, as הָאֵלֶּה *hā-ā-dhām*, long *a*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same; i. e. they are all cases of (τ) in a *mixed, unaccented* syllable; e. g. חֶבֶן *hhökh-mā*, בֹּתִים=בְּתִים *böt-tīm*, מֶלֶךְ=מֶלֶךְ *vāy-yā-qōm*, all the same virtually, as in the rule *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (τ) is *o* medial in a simple syllable, (a) When a short *o*, i. e. Qamets Hhateph, immediately follows.

E. g. חֶבֶן *po-ül-khā*, קֹבֶב *qo-több-khā*. But here, (the reverse of § 66. a), a Metheg always stands after the first *o*, i. e. *o* medial.

Note. But there are cases here, where etymology only can distinguish; e. g. קֹבֶב *qā-tōn-nī*, (with Metheg according to § 86. a); not *qo-tōn-nī*, for the root is קֹבֶב *qā-tōn*.

(b) When a very short *o*, i. e. the composite Sheva, Hhateph Qamets (τ), immediately follows.

E. g. חֶבֶן *po-ö-lō*, בֹּהֶר *bo-hh^orī*. Metheg always stands after the (τ) here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. חֶבֶן *hā-n^onīy-yā*, because הֶ is the article, (§ 162. § 152. a. 2); בֹּהֶר *bā-n^onīy-yā*, because בֹ has the article included in it, (§ 152. note); בֹּהֶר *bo-n^onīy-yā*, because בֹ is the simple preposition בֹ, § 139.

§ 68. The nouns שְׁרָשִׁים *sho-ra-shīm* (from שָׂרַשׁ), and קֹדְשִׁים *qo-dhā-shīm* (from קָדַשׁ), are altogether anomalous in their reading.

Patahh furtive.

§ 69. This is a short Patahh, employed for the sake of ease or euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. גֹּבֶה *gā-bho^hh*, רוּחַ *rū^hhh*, רֵעַ *rē^h*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Patahh; somewhat as in the English words, *trial*, *vial*, etc. The furtive Patahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. רוּחַ *rū^hhh*, plur. רוּחוֹת *rū-hhōth*.

Note. Aleph never takes Patahh furtive.

DAGHESH.

§ 70. Dāghesh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter; (2) To remove its aspiration.

§ 71. When Dagghesh serves to double the letter in which it is written, it is called *Dagghesh forte*. When it only removes the aspiration, it is called *Dagghesh lene*.

Note. There is a third kind of Dagghesh, which doubles a letter, but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Dagghesh euphonic*.

I. Dagghesh forte

§ 72. *Distinction of Dagghesh forte and Dagghesh lene*. The former is never written in the *final* letter of a word, unless followed by a vowel; nor in the *first* letter, (but Dagghesh euphonic usually appears here); and it is always *immediately preceded by a vowel-sound*. This last circumstance separates it entirely from Dagghesh lene; which is *preceded immediately by a silent Sheva*, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

§ 73. *Orthography of Dagghesh forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point Dagghesh forte; e. g. קטל = קטטל *qīt-tēl*.

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צלל *tsil-lō*, instead of צלל; יֵשׁוּדֵם *yeshūd-dēm*, etc.; particularly in derived forms of words, as קלל (not קלל) from קלל, etc., in which cases Dagghesh forte is not used.

Note 2. But if the *first* of two letters must have a *Sheva vocal*, the sign Dagghesh is excluded; e. g. עֵלֵם *ōl-lēm*, not עֵלֵם *ōl-lēm*.

Note 3. Practice not unfrequently omits Dagghesh forte, when the *second* letter would have a *Sheva vocal*; e. g. יֵקֶה *yīq-qēhū*, instead of יֵקֶה *yīq-qēhū*. Particularly is Dagghesh omitted in such cases, if another letter of the same kind immediately follows; as הלל, read *hāl-lēhū*, not *hāl-lū*, because the word stands for הלל; which can be known only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Dagghesh forte, i. e. in the bosom of a letter; as שׁ. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Dagghesh forte; e. g. קום is read *qūm*, but קום is sounded *qūv-vām*.

§ 74. *Division of Daghesh forte.* It is, (a) *Compensative*; i. e. merely supplying a letter omitted in the writing.

E. g. נָתַן *nā-thān-nū* for נָתַן, יִגַּשׁ *yīg-gāsh* for יִגַּשׁ (§ 107. a), where נ is assimilated.

(b) *Characteristic*; i. e. distinguishing a particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from the form in *Kal*, viz. קָטַל.

Note. In אֵת *āt*, probably for אֵתִים; שֵׁתִים *sheta-yīm*, for שֵׁתִים; and such cases as כָּרַת *kā-rāt*, for כָּרַתָּה; the Daghesh in the final letter is *compensative*, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to *modes* of reading words, in particular places, in a way that is peculiar.

[§ 75. (a) *Daghesh conjunctive.* So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*.

E. g. קָרִיתָ לִי *qā-rī-thāl-lī*, יְהִסְהִיבוּ *ye-hhesēb-bō*, מָזָה *māz-zē* = מָזָה. The vowels (ִ), (ֶ) and (ֹ) are almost the only ones employed before *Daghesh conjunctive*. Sometimes examples are found, like קוּמוּ צִא *qū-mūts-tseā*. This euphonic Daghesh is frequent, especially in the Psalms. It is rarely found after words with an accent on the ultimate; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*, is an euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the *penult* syllable of the same; e. g. חָדְלוּ *hhā-dhēl-lū*, instead of חָדְלוּ *hhā-dhelū*; יָחַתוּ *yē-hhāt-tū*, instead of יָחַתוּ. It were better to call this *Daghesh accented*.

§ 77. (c) *Daghesh acuting.* This appears in some cases where a letter should by analogy have a *Sheva silent*; and it both doubles the letter, and makes *Sheva vocal*. E. g. אֶכְרֶה *ăk-kērē-hā*, instead of אֶכְרֶה *ăk-kh-rē-hā*.]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of enunciation.

Daghesh Lene.

§ 78. *Daghesh lene* belongs only to the Aspirates, (כָּפַח, Beghādh kephāth), and is a sign that they are to be pronounced without any aspiration.

E. g. ב is *bh*, but בּ = *b*; כּ = *kh*, כ = *k*, etc. See alphabet No. II.

Note 1. Daghes*h forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghes*h lene*; for Daghes*h forte* is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the Daghes*h* is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it, § 92.

Note 2. Daghes*h forte* in an Aspirate, not only *doubles* it, but also (by usage in pronunciation) removes the aspiration; e. g. נָאֵץ *ñäp-pî*, not *ñäph-pî*, although when written out in full, it would seem to be the latter, as נָאֵץ־פִּי.

§ 79. General rules for the insertion of Daghes*h lene*.

(1) In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1. 1, בְּרֵאשִׁית, the Beth takes Daghes*h lene*; so at the beginning of a verse, Gen. 3: 5, כִּי, *kî*, (not כִּי *khî*), etc.

(2) In other cases, after a *silent* Sheva, either express or implied.

E. g. in בְּקֶרֶת, Tav has a Daghes*h lene*, after a silent Sheva *expressed*; in עַל פְּנֵי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) After a *disjunctive* accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspirate takes a *Daghes*h lene**.

E. g. Ps. 1: 3, וְהָיָה בְּעֵץ, where the Kaph must be aspirated, were it not that the disjunctive accent, *Rebbi^az*, is on the preceding syllable הָיָה. And so of all the other Disjunctives. See the accents, § 92 seq.

§ 80. On the contrary, the Aspirates reject *Daghes*h lene**, when they stand next after a *vocal* Sheva, or after a *simple* syllable; whether this be in the same word, or at the end of a preceding one which has no disjunctive accent upon it.

E. g. Gen. 1: 2, וַיְהִי תָהוֹמָה, where the Tav in וַיְהִי follows a *vocal* Sheva (יָ *ye*); and in וַיְהִי תְהוֹמָה (not *tō-hū*), the ה follows a vowel with a quiescent letter, but that vowel is associated with a *conjunctive* accent (יָ, Merka), and therefore ה remains aspirated. So after a composite Sheva; e. g. וַיְהִי עֲבֹדָה (not *‘ābōdh*), because such Sheva is always *vocal*, § 46. *ā*.

Note. In cases where a mere Pattahh furtive precedes an Aspirate,

it takes Daghesh lené ; e. g. לָקַחְתָּ *lā-qu^hht*, so written instead of לָקַחְתָּ, § 233. Note.

§ 81. *Exceptions.* Etymology and special usage have made many exceptions to these *general* rules.

[(1) An Aspirate, in the middle of a word, and *derived by inflection* from a word which excluded Daghesh lené, does not admit such a Daghesh.

E. g. רִדְפוּ *rīdh-phū* (not רִדְפוּ) because the ground-form is רִדַּף, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesh lené, § 80. So מָלְכִי *māl-khē*, ground form מָלַךְ, in which כ is preceded by a vowel; יַעֲזֹב *ya-āz-bhū*, ground form יָעַז, where ב, having a vowel before it, cannot receive Daghesh lené ; Infinitive mode בָּגַד *baghōdh*, and with suffix בָּגְדוּ *bigh-dhō*, because, in the ground-form, ד has a vowel before it.

(2) Loose prefixés, (which in fact are separate words), do not change the state of aspiration in regard to the second letter of a word.

E. g. בְּתָב, with the preposition בְּ prefixed, בִּכְחַב *bikh-thābh* (not בִּבְתָב) ; בְּפִיר, with בְּ, כִּכְחַר *kīkh-phār* (not בִּכְפִיר) ; אָבוּל, with אָ, לִגְבוּל *ligh-bhūl* (not אִגְבוּל), etc.

Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E. g. from כָּפַד, Infīn. כָּפֹד, with prefix לִ, לִסְפֹּד *lis-pōdh* ; and such is the *common usage*. But we find also, נָפַל, Infīn. נָפַל, with prefix בְּ, בִּנְפַל *bīn-phōl* ; with כְּ, כִּנְפַל *kīn-phōl* ; but with אָ, אִנְפַל *ān-pōl*.

Note 2. But when the prefix is *closely* united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79. 2) is followed ; e. g. יָסַד *yīs-podh* (not יִסַּד), Fut. of Kal, from the root סָדַד *sā-phādh* ; or, if you please, from the Infinitive form, סִדְדָּה *sē-phōdh*. So in Hiphil, הִשְׁפִּיל *his-pīl* (not הִשְׁפַּל), from שָׁפַל. In all such cases, the prefix is an *essential formative* part of the word.

§ 82. Particular exceptions to the general rules.

I. Reject Daghesh lené.

(a) The suffix pronouns, כֶּם, כֵּן, דָּ. (b) Generally, an Aspirate preceding the final syllable ; as מַלְכוּת, עֲבָדוּת, גְּלוּת, etc. ; but not always, as תַּרְבּוּת *tār-būth*. (c) The various forms of בָּגַד ; e. g. בָּגְדוּ, בָּגְדִי, etc.

II. Admit it contrary to the general rules.

(d) Some words beginning with two Aspirates, viz. כַּכ, כַּפ, כַּב ; e. g. Jer. 3 : 25, נִשְׁכָּבָה בְּשִׁטְתָּהּ ; Ex. 14 : 17, וַאֲפָגְגָה בַּפָּרֶעֱה ; Is. 10 : 9, כִּכְרִימִישׁ ; but in all such cases, manuscripts and editions

differ; some extending the rule, so as to begin with Daghesth lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. עֲמִידִי from עֲמִידִים, רָשָׁעִי from רָשָׁעִים. (f) An apparent exception is an Aspirate after הָהָהָ, which takes Daghesth lene. But the Hebrews read this word אֲדֹנָי *ā-dō-nāy*, which ends with a consonant *y* having a silent Sheva.]

Remark. The detail of Daghesth lene, as to *some few* words and forms, is not regulated by any established usage, the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in Grammar depends on the insertion or omission of Daghesth, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies, and conceit has increased the number.

RAPHE.

§ 83. Rāphē (רָפֶה) means soft. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּחָה־ khā-bhēdhā; and so it is directly the opposite of Daghesth lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to shew that Daghesth forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that א and ה, at the end of words, were quiescent.

MAPPIQ.

§ 84. Mäppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָהּ *yāh*, (יָהּ would read *yā*); גָּבֹהַּ *gā-bhāh*, (גָּבֹהַּ would read *gā-bhā*).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts, it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Methëgh (מֶתֶּחַ) is a small perpendicular mark (), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un`dertáke, nòminátion, etc.

The word *Methegh*, (*fraenum, retinaculum*), denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, *decora suspensio vocis*), which, of course, gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connexion of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy, among our best Hebrew bibles, respecting it.

§ 87. The cases in which grammarians and critical editors generally agree that Methegh *ought to be* employed, and in which, for the most part, it usually is employed, are as follows, viz.

(a) *Uniformly employed*, before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case, מְאָרִיךְ *ma-na'rikh*); e. g. מְעַמֵּד, מְחַלֵּף, מְחַמֵּד, מְחַמֵּד, etc. (b) *Almost uniformly* the Methegh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. מְעַמֵּד, by inflection מְעַמֵּד, preserving the Methegh, (or this case may be ranked with *e* below). (c) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e. g. מְחַמֵּד, מְחַמֵּד, מְחַמֵּד, with Qibbuts vicarious. (d) The verbs מְחַמֵּד and מְחַמֵּד, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. מְחַמֵּד, מְחַמֵּד, Imp. with ו, Gen. 12: 2, מְחַמֵּד, etc.; nearly without exception, in good editions. In principle, this may be classed with *h* below. (e) *Very generally*, on the second syllable before the tone, where it is a simple one; as מְחַמֵּד, מְחַמֵּד. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. מְחַמֵּד, מְחַמֵּד. (g) After a short vowel made long by position (§ 33), before a letter which excludes a Daghes

forte; as בְּחִלּוֹת, וְיִבְרָךְ, לְמַנְצֵה, בְּחִוּרִים, הֶחָכֶם, etc.; but this is sometimes neglected, as הַחֹשֶׁךְ; and commonly so, in regard to Hhireq, as גִּחַל, נִחַל, etc. without Methegh.

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student, that he is not to expect *uniformity* in the cases ranged under them

On the other hand, there is great diversity of opinion and practice about the following cases, in which Methegh is sometimes employed; viz.

(h) *Occasionally, but not uniformly*, after a short vowel in a mixed syllable, (not made by Daghes forte), especially after Pattahh and short Hhireq, Methegh is placed, sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the first, as תְּרִשָּׁא, עֲרִבּוֹת, יְחִדָּלוּ, לְזֹרְעִים, סְבָבִי, Is. 10: 34, נִדְרֹה, Ps. 76: 12, וּמִכְנָסִי, וְזִבְחֹהוּ; with other short vowels, יְהִיָּה (d above), יְהִיָּה, שְׁמֹרָה, shōmrā, קֹרְבָן, qōrbhān, דֹּרְבָן, dōrbhan, עֲמֻדָּה, ʿmōdhkha, etc.; on the second, as מְחַיֵּה־יָם, בִּית־פָּקֹד, הַשְׁתַּחֲוִי, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a Daghes'd letter; e. g. בְּתִיבִים, וְיִשְׁחָטוּ, בְּתִיבִים, etc.; especially when the first letter is Vav *conversive*, Mem prefix, or ה article.

(j) *Very seldom*, after a vocal Sheva under the first letter; as וְאֵת, שְׂאֵף, הָבֵר; more rarely still, even before Sheva initial, as וְאֵת, Est. 9: 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it מְעִירָה, *mugitus*; a name afterwards extended to Methegh generally.

In respect to the use of Methegh before a Maqqeph;

(l) The general principle is the same as if the two words joined by the Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. מֶעַל-בֵּי, e; יִרְאֵה-לִּי, h; בֵּי-עַמּוֹ, e; בֵּית-דָּרֶךְ, e, etc. But (m), in many cases, long monosyllables before Maqqeph take a Methegh, (often otherwise), although a tone syllable follows immediately; e. g. בֵּית-אֵל, and even when it does not, and the monosyllable is a mixed one; as שִׁבְיָה, etc., contrary to e. Short vowels before Maqqeph commonly reject Methegh; as עֲרִיבִית, etc.

Such are the numerous and very indefinite, (not to say, contradictory), principles for the use of Methegh. No wonder, that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note. 1. The conjunction ו *ū*, *and*, does not usually receive Methegh.

Note. 2. Several Metheghs may appear on the same word, if the

different rules for writing it should require them; e. g. מִן־הַיָּם , for the Methegh on מִן , see *e* above; for that on מִן , see *a*.

Note. 3. Instead of Metheg, the *conjunctive* accents, (especially Munahh, Qadma, and Merka, § 93), are frequently used, when a word has a *distinctive* accent upon it; e. g. וַיִּזְמַן־עָרִים with Munahh under מִן , instead of וַיִּזְמַן־עָרִים with Methegh; and so in very many cases.]

MAQQEPH.

§ 88. Maqqēph, (מַקְקֵף , somewhat like our hyphen), connects two words together, and makes them as one, in respect to interpunction and reading.

E. g. אֶת־הַשָּׂמִיר , אֶת־הַבּוֹ . Usually, either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable, is for the most part shortened, if pure.

E. g. עַל־דָּאָרְץ , where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators are not uniform, for we have לֵב־דָּוִיד *lēbh-Dāvidh*, (not לֵב־דָּוִיד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב־אִישׁ *lēbh-āish*, 2 K. 12: 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as $\text{אֶת־כָּל־אֲשֶׁר־לֹו}$. Mostly, it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as $\text{וַיִּהְיֶה־לֵךְ־נָה}$, Gen. 6: 9.

Note 2. Maqqeph might itself well be called a *conjunctive accent*, *sui generis*, as it in most cases plainly supplies the place of a *real* Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū* = *oo* in English. In מַרְאֵה *nā-mār*, אֶמְצֵא *ā-mādh*, etc. the נ and צ are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable, which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel makes a *mixed* syllable, and is followed by a simple Sheva expressed or implied, or by a Dagghesh forte; e. g. בָּרָזַל *bār-zēl*, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So לִמְמַד *līm-mēdh* = לִמְמַד.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Dagghesh forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאָם *qām*; יִקְטֹלָהּ *yīq-tōl-nā*, where the Hholem is in a mixed tone-syllable; יָמָה *yām-mā* = יָמָה; נָאֵח *nāth*, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָאֵלָהּ *qā-tēlā*, בֹּגְדֵיהֶם *bō-gheḏhīm*; but not always before a Maqqeph, as לֶב־דָּוִד *lēbh-Dā-vidh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the quiescent stands at the end of a word. E. g. in רֵאשִׁית *rē-shūth*, רֵא is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, רֵא is a final simple syllable.

8. Every vowel followed by a real quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֵאשִׁית *rē-shūth*, שִׁית is a mixed syllable. But such syllables must always be tone-syllables; excepting the very few cases where quiescent ו is irregularly used in short syllables, § 31. Note 3.

9. Every medial vowel stands in a simple syllable, § 35.

10. Every composite Sheva, and every simple Sheva vocal, stands, of course, at the beginning of a syllable, § 46.

Reading of the Hebrew.

(1) Gen. 1: 1. בְּרֵאשִׁית *berē-shūth*, בְּ with Daghesth lene, 79.*1; with a Sheva under it, 45, and with a Sheva vocal, 46. — רָא *rē*, with a protracted vowel, 31, and an Aleph quiescent, 54 (א). — שִׁית *shūth*, with a Yodh quiescent in Hhireq, 54 (י); ה without any Sheva expressed, having one implied, 52; also without a Daghesth lene, 80. — שִׁית is a mixed syllable, 90. 8.

(2) בָּרָא *bā-rā*, בָּ with Daghesth lene, 79. 2.; אָ in a simple syllable, 90. 3. — רָא *rā*, vowel protracted, 31, א quiescent, 54.

(3) אֶל־הִים *‘al-lō-him*, אֶ with composite Sheva, 49, which is moveable, 46. *a*. — לֹ *lō*, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ה, 61, because the fashion of the types will not allow it, 61. — הִים *him*, with Yodh Quiescent, 54, and Hhireq protracted, 31, and in a mixed syllable, 90. 8.

(4) אֵהָא *ēhā*, 90. 5. הָשָׁמָא־יִימִים *hāsh-shā-ma-yīm*; הָשָׁ *hāsh*, the syllable taking in the *sh* which is made by the Daghesth forte in the ש, 71 and 73, also 90. 4. שָׁ *shā*, 90. 3. — מָא *ma*, with Pattabh pure and medial, 35, also with accent on it, 100. *b*, and in a simple syllable, 90. 9. — יִימִים *yīm*, with short Hhireq, 141 and 100. *a*, mixed short syllable, 90. 4.

(5) וְעֵתָא *veēth*, Vav moveable, 56. 1. וְ as above in No. 4.

(6) רֵתִים *rēts*, 90. 3; אֵ 90. 3, and with א moveable, 56. 1. — רֵתִים *rēts*, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) VERSE 2. וְעֵתֵי רֵתִים *vehā-‘ā-rēts*, וְ *ve*, in No. 5.

(8) הָיָתָה *hā-yē-thā*, הָ with Qamets long, 66. *a*. — יָ *yē*, Yodh moveable, 56. 1. תָּה *thā*, ת without Daghesth lene, 80, and followed by ה quiescent, 54. (ה).

(9) תְּהִי *thō-hū*, ת without Daghesth lene, 80. — הִי *hū*, with ה moveable, 56. 1, and with י quiescent, 54. (י).

(10) וְבָהּ *vā-bhō-hū*, וְ *vā*, 56. 1, simple syllable, 90. 3. — בָּ *bhō*, ב without Daghesth lene, 80, simple syllable, 90. 3.

(11) וְהָשָׁ *vehhō-shēkh*, וְ *ve*, 56. 1. הָשָׁ *hhō*, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62. 2; read as a simple syllable *hhō*, 90. 3. — שָׁ *shēkh*, short Seghol and mixed syllable, see in No. 6; with 'a Sheva in the final Kaph, 52. 1.

(12) עָלַי *‘āl*, 90. 4. פְּנֵי *penē*, Pe with Daghesth lene, 79. 2; Sheva vocal, 46. *d*. — נִי *nē*, 54. (י).

(13) תְּהִיָּה *thēhōm*, ת without Daghesth lene, 80. — הִיָּה *hhōm*, 90. 8.

* Note. In this exemplification, the first number in any reference, stands for a section (§) in the Grammar; other references following, this stand for the subdivisions under that section.

(14) רַחֵם *verū^ahh*, רַחֵם in No. 5. רַחֵם *rū^ahh*, with Pattahh furtive, 69.

(15) מְרַחֵם *merā-hhe-phēth*, רַחֵם with Pattahh long, 33. — הֵה *hhe*, with Seghol medial, 35, and accented, § 100.

(16) עַל-פְּנֵי *āl penē*, No. 12. הָאֵין-מֵא-יָיִם *hāin-mā-yīm*, the Daghesth forte in Mem attaches to the first syllable; *hām*, 90. 4. מֵא-יָיִם *mā-yīm*, see in No. 4.

(17) VERSE 3. *Vāy-yō-mēr nēlō-hīm yehī, nōr*, with *n* moveable, 56. 1, (although we do not sound it), *vā-yehī nōr*, (in *vā*, the Pattahh has a Daghesth implied in it, and is to be regarded as long, 59).

(18) VERSE 4. וַיֵּץ *vāy-yār*, with *n* otiant at the end, 57. *a. nēlō-hīm ēth hā-nōr kī-tōbh, vāy-yābh-dēl nēlō-hīm bēn hā-nōr ū-bhēn* (*ū*, 90. 1. Note), *hā-hhō-shēkh* (הָ *hā*, 59).

(19) VERSE 5. *I'āy-yiq-rā nēlō-hīm lā-nōr yōm, vā-lā-hhō-shēkh* (לָ *lā*, 59) *qā-rā lāy-lā* (לָ *lāy*, 66. *a*), *vā-yehī* (*vā* in No. 17) *re-rēbh vā-yehī bhō-qēr yōm nē-hhād* (*nē*, 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. such as separate words, or parts of sentences, from each other, which are called *DISJUNCTIVES*; and such as serve to shew that words are to be closely connected, either in the reading, or in the sense, which are called *CONJUNCTIVES*.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry; and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically הַמֶּלֶךְ, these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

1. (⋮—) *Silluq*, סִלּוּק, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, סִלּוּק

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *uphonic* accent.

בְּסוּף פְּסוּק, *pause at the end of a verse*. Elsewhere, this same mark stands for *Methegh*, § 85. Note.

2. (—) *Athnahh*, אֲתָנָה, i. e. respiration.

*3. (—) *Merka Mahpakh*, מֶרְכָּא מַחְפָּךְ, a composite accent, see Nos. 23. 25.

(2.) Occasional Pause-Accents, or, Disjunctives of the second Class.

†4. (—) *Tiphkha*, תִּפְחָה (posterior), i. e. palm of the hand, from the shape. It is also named תִּרְחָה *retardation*, and (when next before Silluq and Athnahh), מְאִיזָה *strong*. In poetry, it is merely a *Conjunctive*; see No. 30.

*5. (—) *Tiphkha* (anterior); *praepositive*, § 95. a.

†6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.

†7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.

†8. (—) *Segholta*, סִגְלֵתָא, i. e. cluster of grapes, *postpositive*, § 95. a.

(3.) Lesser Disjunctives; or, Disjunctives of the third Class

†9. (—) *Tebhir*, תִּבְרִי, i. e. interruption.

10. (—) *Rebhi^a*, רְבִי, i. e. resting upon, or lying over.

*11. (—) *Rebhi^a Geresh*, a composite accent, with the *Geresh praepositive*, comp. Nos. 10, 15; also § 95. a.

†12. (—) *Pashta*, פֶּשְׁטָא, i. e. expansion (of the voice); *postpositive*, § 95. a.

13. (—) *Zarqa*, זֶרְקָא, i. e. dispersion; *postpositive*. In poetry, (when not *postpositive*), it is a mere *Conjunctive*; see no. 31; also § 95. a.

†14. (—) *Yethibh*, יְתִיב, i. e. sitting; *praepositive*. Called also, שִׁפְרָא מוֹקְדָא *tuba anterior*, and שִׁפְרָא מְשַׁפְּלָא *tuba inferior*. § 95. a.

*15. (—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called בָּרֶם *shield*. (Arabic قُرْسٌ *clypeus*), and אֲזָלָה *retention* (أَزَلٌ *cohibuit*).

†16. (—) *Garshayim*, גֶּרֶשִׁים, i. e. double *Geresh*. Also called בָּרֶם בָּרֶם, dual and plural of *shield*.

†17. (—) *Telisha Gedhola*, תְּלִישָׁה גְּדוֹלָה, i. e. evulsio major; also בָּרֶם בָּרֶם; *praepositive*, § 95. a.

†18. (—) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).

*19. (—) *Pazer*, פָּזֵר, i. e. disperser. Also גְּדוֹלָה.

20. (|) *Pesiq*, פְּסִיק, i. e. cessation. Also פְּסִיקָה *separation*. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

21. (— ') *Munahh*, מוֹנָחַ, i. e. joined. Also מוֹנָחַ תְּבִירָה *tuba recta*, and מוֹנָחַ תְּבִירָה *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called עֲלִי, *Illūy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *Mekharbel*, sieve, i. e. agitation (of the voice).
22. (' —) *Qadhma*, קֹדְמָה, i. e. before.
23. (—) *Merka*, מְרָכָה (apoc. of מְרָכָה) i. e. prolonging; also מְרָכָה, מְרָכָה id.
- †24. (— —) *Merka Khephula*, מְרָכָה כְּפֻלָּה, i. e. Merka doubled. Also מְרָכָה כְּפֻלָּה, *two rods*.
25. (— ' —) *Mahpakh*, מְהַפֵּךְ, i. e. inversion. Also מְהַפֵּךְ, *crooked trumpet*, מְהַפֵּךְ תְּבִירָה *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (' —) *Shalsheleth*, שְׁלִשְׁלֵת, i. e. chain.
- †27. (—) *Darga*, דֶּרֶגָה, i. e. steps, gradation.
- †28. (—) *Telisha Qetanna*, תְּלִישָׁה קֶטְאַנָּה, i. e. evulsio minor. Also תְּלִישָׁה *eradicator?* *Postpositive*, § 95. a.
29. (—) *Yerahh*, יָרַח, i. e. moon. Also יָרַח בְּן־יָוֶמוֹ *the moon a day old*, עֲגֻלָּה *round*, גְּלִיגֵל *wheel*.
- *30. (—) *Tiphhha* (*posterius*), in poetry a Conjunctive; comp. no. 4.
- *31. (—) *Zarqa*, in poetry, a Conjunctive when *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) Seven of them are always confined to the same position, let the tone be where it may; e.g. Segholta, Pashta, Zarqa (No. 13), and Teli-sha Qetanna, must always be put over the *last* letter of a word, (and are therefore called *postpositive*); while Tiphhha *anterius*, Yethibh, and

Telisha Gedhola belong only to the *first* letter of a word, (and are therefore called *praepositive*); see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do *not* fall in with it.

The student, therefore, can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the general principles which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. הִנֵּה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. וְיִשְׂרָאֵל, where יִשְׂרָאֵל is acuted. Here is one *Conjunctive*, and one *Disjunctive*, upon the word; but sometimes there are *two Disjunctives*, as קָרְבָּנֶיךָ, Lev. 10: 4; even two on the same monosyllable, as הָיָה, Gen. 5: 29; often *two Conjunctives* are put upon one word, as וְיִשְׂרָאֵל, Ps. 96: 4.

All this shews the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable, but not on any other ground.

§ 96. *Accents as signs of interpunction.* This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of *στίχοι*, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have וְהָיָה, i. e. a Pause-accent (Athnabb) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction*, is only secondary.

Note. The Pause-accents are supposed to mark the greater divisions of the sense, (like our colon, and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class, make a division of these parts into minute portions still, (like our comma, and, as it were, like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each; rarely of more. But all this arrangement of accents has its regular order, for the most part, for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place, (when admitted by the nature and length of a verse), and its respective Conjunctives, (shewing what words are to be joined together), which are regularly attached to it, i. e. precede it. The manner and order of this *Consecution*, belongs properly to a treatise on the accents. The student, who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accent.*, Abicht de *Accentibus*; and in the second edition of the *Grammar*, in the Appendix, he will find an abridged exhibition of the whole system.

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslemans do their Koran. The accents direct this. The Koran, too, has marks for such a purpose. This appears plainly to have been the original design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words, and by the *sense* of a passage; so the accentuation very often, (and more usually), accords with these objects; while in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes, of the *recitativo* power of the accents, see Jablonskii *Praef. ad Bib. Heb.* y. 24, and Bartolocci *Bibliotheca Rabbinica* IV. p. 431.

§ 98. *The proper place* of an accent, (neither *praepositive* nor *postpositive*), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the *printed* books from following this rule.]

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish, and to name them. The *Conjunctives* often shew what words should be connected, in sense; the *Disjunctives*, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the pause-accents, (and sometimes all the others), affect the forms of words, by their influence on the vowels, so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone, (i. e. a word with the tone on the ultimate), is called מִלְרָא *Milrā* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Mil'el*, (*from above*).

§ 100. *Exceptions.* Several classes of words are *penacuted*;

(a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally, *Seghol*, *Pattahh*, or short *Hhireq*, § 34. In a few cases, *Shureq* and *Hhireq* with *Yodh* appear to be *furtive*, and consequently employed as short vowels. E. g. in חֲדָה and בִּזָּה, which stand for חֲדָה and בִּזָּה; פָּרִי, for פָּרִי, § 120. b. In proper names ending with יָהּ, the *penult* syllable is accented, as מִיכָיָהּ *Micaiah*; so also in בְּרִשְׁמֵהּ, as the ה is *quasi furtive*, § 120. b.]

* Words with the tone on the *ultimate*, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*, the Syntax excepted.

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רַב־יָמִים; plurals like the dual, מִלִּימָה, מִלִּימָה; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָהֶ, which take a future vowel; as לָהֶ, § 283. 3. γ.]

(d) All the forms of *regular verbs*, which receive formative suffixes *beginning with a consonant*; excepting those which have הָ and תָ, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are penacuted, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עָ, the tone rests on the penult in all the persons which have formative suffixes *beginning with a vowel*, i. e. in all the persons where הָ, וּ, or יִ is added to the root.

But sometimes the tone is *Milra*; as רַב־יָ, Imper. רַב־יָ. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative suffixes *beginning with a consonant*, (excepting the suffixes הָ and תָ), the tone rests on the epenthetic וּ or יִ, § 259, which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as רַב־יָ, etc. where the tone is on the ultimate.

Poel, Poal, and Hithpoel of these verbs are *regularly* accented, i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עָ, the tone rests on the penult, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, וּ, יִ.

In a few cases, the tone here is on the last syllable; as עָ, Imp. עָ. This is very rare, except in Kal. Comp. above under *f*.

Note. As in the case *f* Note, above, all the persons of these verbs which have an *epenthetic וּ or יִ*, § 268. c, before formative suffixes *beginning with a consonant*, (excepting the suffixes הָ and תָ), have the tone on the epenthetic syllable, i. e. on the penult.

All the other parts of the verbs עָ are regularly accented, viz. Hoīnal, Poel, Polal, Hithpoel, and those persons in Kal which have formative suffixes beginning with consonants and not preceded by an

Shifting of the tone-syllable.

§ 101. The rules, in § 99. § 100, constitute the *regular, usual* principles of accentuation. But *the tone-syllable is often shifted from its natural place*; e. g.

(a) *Vav*, prefixed to the Praeter of verbs, makes the word *Milra*.

E. g. וְשָׁבַרְתָּ, וְשָׁבַרְתִּי; וְאָכַלְתָּ, וְאָכַלְתִּי; Hiph. וְהִכְבִּירְתָּ, וְהִכְבִּירְתִּי. So too in verbs עָלַ and עָלָ, § 100. *f. g.* also in *h*.

Exceptions. (1) *Always*; the first per. plur. of verbs; as וְאָמְרָנוּ. (2) *Generally*; verbs whose third radical is a Quiescent; as וְיִירָאָה, וְיִירָאוּ. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁפַחְתִּי קֶבֶר.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive*, prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְיִאֲמָר, וְיִאֲמְרָ. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 283. 2. *γ*.

Note 2. Futures with *Vav conversive* remain *Milra*, (a) In the first pers. sing.; as וְיִאֲמָר. (b) In verbs לָא; as וְיִירָא. (c) With a pause-accent on the final syllable.

(c) The particle אַל (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. אַל-תְּחַוֵּבָה do not reprove, אַל-תִּזְכָּרְךָ you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לָא, preceded by אַל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הוֹיֵסִי בּוֹ, regularly accented הוֹיֵסִי; בְּנֵה אֹר, but alone, בְּנֵה. But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(e) The Imp. and Fut. apocopated, with an Optative, hortative sense, *commonly* (not always) throw back the accent.

E. g. הִשָּׁמֶר keep thyself, for הִשָּׁמֶר ; יֵרָא let him see, for יֵרָא ; הִרְאָה for הִרְאָה . The Future always does this, when it has a *furtive* vowel.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. הִרְאָה , shews that the margin is to be consulted, either for a different reading, (as Gen. 8 : 17, הִרְאָה in the case above), or for *literae majores vel minores*, *Piska*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. *Qerī* and *Kethibh*. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קָרִי , *Qerī*, which means, *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called כְּתִיב , *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qerī, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. 20 : 13. This is called $\text{קָרִי וְלֹא כְּתִיב}$, *read but not written*. If a word is superfluous in the text, it is left unpointed; as Ezek. 48 : 16. This is called $\text{כְּתִיב וְלֹא קָרִי}$, *written but not read*.

§ 104. *Literae majores et minores* distinguish themselves, § 10. *Piskā* (פְּסָקָה) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. 35 : 22.

Puncta extraordinaria are marked thus, יִשְׁכָּחֶיךָ . See Gen. 18 : 9. 33 : 4, where the points over the letters are *extraordinaria*.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal, and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—45.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Changes of Consonants.

[§ 105. It is a principle, occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בַּר, בָּב, בִּב, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.

§ 106. The changes which affect the consonants, may be ranked under *assimilation*, *casting away*, *addition*, and *transposition*.

§ 107. *Assimilation*. Several consonants are occasionally assimilated; viz.

(1.) *In the first syllable of words*; viz. (a) *Nun*, most frequently of all; e. g. מִנָּה for מִנְהָ from *this*, יִנָּשׁ for יִנְשׁוּ. This is very common in verbs פָּן, § 252, but not universal. (b) *Lamedh*, rarely; probably in the article הַל in all cases, § 163, as הַל שְׂמֵלִים for הַשְׂמֵלִים, etc. Also in the verb לָקַח; as Fut. יִקַּח, for יִלָּקַח. (c) *Resh*, very seldom; in אֲשֶׁר, as שְׂיִהְיֶה instead of יִהְיֶה, *who will be*; כִּטָּא for כְּרִטָּא, which is the form of the word in Syriac and Arabic. (d) *Tav*, in the praeformative הִת (in Hithpael), often assimilates itself to the first radical of the verb; e. g. הִתְדַּבֵּר for הִתְדַּבֵּר, etc.; see § 187. b. 2. 3. (e) *Mem*, only in a few foreign words; as לִמְפִּיר for לִמְפִּיר, in Greek *λαμπάδες*. (f) *Yodh*, in some verbs פִּי, § 251.

(2.) *In the last syllable of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a *Daghesh forte* in the following letter. But assimilation occasionally happens, *at the end of words*, where a *Daghesh forte* cannot be written, § 72. This takes place, in cases where a *furtive vowel* would stand in the final syllable of the word in its full form; e. g. בָּתָּה for בָּתָּה, אָהָה for אָהָה, בָּתָּה for בָּתָּה, etc. So also, מְשַׁחֵת for מְשַׁחֵת, אֲחֻזָּה for אֲחֻזָּה, לָרֶחַל for לָרֶחַל, מְשַׁחֵת for מְשַׁחֵת.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek συλλαβένω instead of συλλαμβένω; and so at the end of words, ὁδοῖς for ὁδός, (Gen. ὁδόντος), Κλημῖς for Κλημύς (Gen. Κλημύπτος). In Latin, *illustris* for *inlustris*, etc.

§ 108. *Consonants cast away or dropped.* Instances of this nature occur; viz.

(a) *At the beginning of words, by aphaeresis*, when a Sheva is under the letter. E. g. (1) *Aleph*; as בָּחֹנוּ for בָּחֹנוּ, and so not unfrequently. (2) *Yodh*; as יָדָר for יָדָר, יָבוֹל for יָבוֹל. (3) *Mem*; as בָּקָה for בָּקָה. (4) *Nun*; as נָחַן for נָחַן. It is doubtful, whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words, by Syncope.* This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated, takes the place of this Sheva. E. g. מָלָךְ for מֶלֶךְ, מֶלֶךְ for מֶלֶךְ, קָרָאִים for קָרָאִים, יָדָר for יָדָר, יָבוֹל for יָבוֹל, יָבוֹל for יָבוֹל, יָבוֹל for יָבוֹל, etc. Syncope of *n* is pretty frequent; of *h*, very common; of *v* and *y*, more seldom, except in verbs לָחַץ; of *s*, very rare.

(c) *At the end of words, by apocope.* (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps *Nun* at the end of some proper names; as מַגְדִּי for מַגְדִּי. (3) *ה* final is often dropped, when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such, (which often happens), is treated of in §§ 63—65.

§ 109. *Consonants added.* This sometimes happens; viz.

(a) *At the beginning of words, by prothesis*; e. g. אָמַר and אָמַר; אָבָר, אָבָר; (so Greek *χθές*, *ἐχθές*). (b) *In the middle of words, by epenthesis*; e. g. sing. אָמַר, plur. אָמַרוּ; אָמַר for אָמַר. (c) *At the end of words, by paragoge*; as אָבָר, אָבָר. Also אָבָר and אָבָר are frequently added; so אָבָר and אָבָר sometimes, to participles and nouns. See § 125. b. c. d.

§ 110. *The grammatical transposition* of letters is limited principally to the conjugation *Hithpacl*, when it begins with a Sibilant; § 187. a.

In lexicography, there are a considerable number of transpositions; e. g. אָבָר and אָבָר, a *lamb*; אָבָר and אָבָר, to *break*; אָבָר and אָבָר, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as עָלַז and עָלַץ, *to exult*; סָגַר and סָגַר, *to shut up*. But these changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence *Daghesh forte*, (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

A few cases only occur, of *Daghesh forte* in Resh; as שָׁרַר, פָּרַר, מָרַר, etc.

§ 112. As a compensation for *Daghesh forte*, excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. § 59.

E. g. בָּרַךְ instead of בִּרְךָ, מָעַם instead of מַעַם, בָּרַךְ instead of בִּרְךָ, etc. But הָ and חָ commonly take *Pattahh long* before them; as בָּהֶל instead of בִּהְלֵל; אָחִים instead of אֶחָיו.

[Note. In a great number of cases, *Pattahh long* is the *compensative* vowel; almost always before הָ and חָ, when the *A* sound is required. In other cases, *Daghesh'd Hhireq*, i. e. *Hhireq* including a quiescent *Daghesh'd* letter, is sometimes adopted, instead of *Tseri*; e. g. בָּעַר (not בִּיעַר) instead of בִּיעַר *bî-er*; so נִיאָץ (not נִיאָץ) for נִיאָץ; also *Qibbutz long* and impure instead of *Hholem*, as נִחְמָה (not נִחְמָה) instead of נִחְמָה. It follows, that the student must not always expect a vowel long in *appearance*, before the Gutturals; because *—* and *—* long, are frequently used instead of *—* and *—*. The use of long *—* (instead of *Hholem*), is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; particularly in a *final* syllable.

E. g. שָׁמַע (Imp.) instead of שָׁמַע, זָרַע instead of זָרַע. Often too in a *penult* syllable; as בָּעַר instead of בִּיעַר, יָחַמוּ instead of יִחְמוּ.

Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע instead of שָׁמַע; Piel, שָׁמַע instead of שָׁמַע, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which must be retained, *Pattahh furtive* is put before the Guttural; as דְּשָׁמַע, גְּבוּהָ, etc. See § 69.

Note 3. Resh never takes a *Pattahh furtive*.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva.

E. g. אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ; see § 49. Note. Sheva *simple* stands under the Gutturals, at the *end* of a *mixed* syllable, after a short vowel, and when a *silent* Sheva is required, § 50; as אֵלֶּיךָ, אֵלֶּיךָ.

Peculiarities of Quiescents.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ה ו י ר, (*Ehevi*) §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds, in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is proper here.

§ 115. *General principle which regulates quiescence.* The letters א, ה, ו, י, (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and, according to the analogy of other consonants, they would stand at the *end* of a *mixed* syllable, and take a simple Sheva silent, express or implied, § 56. 2.

E. g. מִצָּא instead of מִצָּא = מִצָּא, בִּיהוּדָה instead of בִּיהוּדָה, יִיטב instead of יִיטב, הַיָּשֵׁב instead of הַיָּשֵׁב.

Note. If the preceding vowel be naturally *heterogeneous*, still, in very many cases, it does not exclude *quiescence*. But a peculiar expedient is adopted to effect this; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, (subject however to many exceptions). But *quiescence* is not limited to this case only; for,

§ 116. *Quiescence* sometimes happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. c. 2. § 120. c.

E. g. קוֹם instead of קוֹם, קוֹם instead of קוֹם, נִמְצָא instead of נִמְצָא, נִמְצָא instead of נִמְצָא, רָאשׁ instead of רָאשׁ, גָּלוּת instead of גָּלוּת, שָׁבִית instead of שָׁבִית; and so often, when the vowel preceding the *furtive* one is *homogeneous*. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of *quiescence*; but *quiescence* is often effected, (in cases when such preceding vowel would be naturally *heterogeneous*), in two different ways; for,

(i) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הוֹשִׁיב, (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hbireq in the syllable הוֹ, conforms to, or becomes homogeneous with, the Vav in הוּ. So עוֹלָה for עוֹלָה, גְּלִית for גְּלִית, etc.

(2) The Quiescent may conform to the vowel.

E. g. קאם for קום, גלגה for גלג, שפגה for שפג, etc.

Practico only can teach the student, when the cases which come within these rules take place.

§ 118. The letters נ, ג, ה, having a vowel of their own, and being preceded by a consonant with Sheva, sometimes remit their vowel to the place of the preceding Sheva, and become *otiant*.

E. **גָּלוּ** for **בְּתִירוֹן**, **אֶנְמָה** for **אִימָה**, **אֶנְבָּה** for **אִיבָה**; **בְּנִי** for **בִּי**, **עֵי** for **עָי**, **קָוָה** for **בּוֹהַ** **בּוֹהַ**; **פְּאִיבָה** for **פְּאִיבָה**, etc.

[Note 1. This has been named *Syriasm*; but improperly, since it appears so very often in Hebrew, (taking all the cases together), as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases, in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to א. That they are not so, but cases of *otium*, is plain from the following examples; viz. לְקַרְאתָ (instead of *otium*, is plain from the following examples; viz. לְקַרְאתָ (instead of otium, is plain from the following examples; viz. לְקַרְאתָ); but with a sing. suffix, לְקַרְאֶתְךָ, with a plural one, לְקַרְאוּם. So מִלְאַכָה (instead of מֵלְאַחָדָה), constr. state מִלְאַחָדָה, with suffix מִלְאַחָדָתְךָ. Aleph, then, has no effect on the mutability or quantity of the vowel which precedes it, in such cases; consequently it is *otiant*. Instances of Vav and Yodh do not occur in the same way as those above of Aleph; but such cases as יָבִי for בָּי, עִי for שָׁי, וְגָלוּ for גָּלוּ, etc. shew that Vav and Yodh do become as completely *otiant* as Aleph, and on the like principles. For etymology's sake, Yodh and Vav are retained in such words as אֲמַנְהוּ (for אֻמְנָהוּ), צִוָּה (for צִוָּה); and in these cases, they have the appearance of being *quiescent*, but are in fact *otiant*, as the above examples shew. The principle is an extensive one in regard to Vav and Yodh, in verbs לה, which are properly לוֹ and לוֹ. It will account for a great part of the abridged forms of these verbs; see § 281. In other classes of words, such *otium* of Yodh and Vav is far more seldom than that of Aleph.

Note 3. א, ו, י, being *otiant*, are frequently omitted in writing; e. g. מִלֵּךְ for מִלְכָּה, נִדְחָל for נִדְחָל; בֹּא for בּוֹא = בּוֹא, שָׁלוֹ for שָׁלוֹ; פִּי for פִּי, יָגִלוּ for יָגִלוּ, etc.; see § 57. § 63.

§ 119. PECULIARITIES OF ALEPH. These are so many, that they need an explicit and separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in יֵאָסֶה. (2) A Quiescent; as in יֵאָמֵר, מִצָּא. (3) It is sometimes treated as a common consonant; as בָּלָא, plur. בָּלָאִים, בִּשְׁמֵהּ, *būā-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מִצָּא; otiant, as in הִמְצִיא, וְנִרָא, see § 57. *b. a.*; or it retains a common consonant power, e. g. in Segholates, as בָּלָא, plur. בָּלָאִים, סָבָא, with suffix סָבָאִים, *sōbh-nām*.

(c) *Aleph* in the middle of a word, (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases, it drops such Sheva, and quiesces in the preceding vowel, lengthening it; e. g. לֵאמֹר instead of לֵאמֹר, לֵאמֹר instead of לֵאמֹר, נִאמֹר instead of נִאמֹר, נִאמֹר for נִאמֹר, etc. comp. § 152. *c. 2*. These may be called cases of *contraction*. In לֵיהוָה, the points are not appropriate; for the Jews read, לֵיִהוָה = לֵיִהוָה, as the Pattahh is long. The word, however, is *sui generis* in respect to *form*. (2) But where the other Gutturals take a Sheva silent (§ 114. Note), *Aleph* usually becomes *quiescent*; e. g. מִצָּאִי, but with another Guttural, as שִׁמְחִי. (3) *Aleph* *penult*, in words that would regularly be Segholates, and where א would then have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous), and lengthens it; e. g. רֹאשׁ for רֹאשׁ, נִמְצָא for נִמְצָא; see § 116. (4) Immediately before a vowel, it sometimes remits that vowel to the preceding letter with a Sheva, and becomes *otiant*; see § 118.

(d) *Aleph* at the beginning of a word. (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases, (after the manner of the Syriac), it employs a long vowel instead of it; e. g. אֶמֶן instead of אֶמֶן, אֶסְעֵר for אֶסְעֵר, אֶלֶר for אֶלֶר. This happens only at the *beginning* of words.

§ 120. PECULIARITIES OF VAV AND YODH. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva, and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (b) They quiesce at the end of words, also, when they would be preceded by a *silent* Sheva, or analogically would be preceded by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי, יָדִי for יָדִי, יָדִי in-

stead of *בְּהוּ*, *יִשְׁתַּחֲוּ* for *יִשְׁתַּחֲוּוּ* with *Pattabh* furtive. To this principle there are one or two exceptions in respect to *Vav*; e. g. *קָצוּ*.

With *א*, the case is different; e. g. *חָטָא* (instead of *חָטְאָ*) with *א* *otiant*; on the other hand, *בָּלָא*, with *א* moveable, like the other consonants.

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. *גָּלוּת* instead of *גָּלוֹת*, *רָעוּת* instead of *רָעוֹת*, *שָׁבִית* instead of *שָׁבִיתָ*; comp. § 119. c. 3.

§ 121. PECULIARITIES OF *He*. (a) *At the beginning and in the middle of words*, it is always a moveable consonant. Apparent exceptions are some compound proper names, (as *פִּדְיָה־צוּר* with quiescent *ה*), which depend only on the transcriber. (b) *He*, at the end of words, is nearly always *quiescent*; as *גָּלָה* *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as *גָּבַה* *gā-bhāh*, § 84. (c) It will bear a *furtive* vowel before it without quiescence; e. g. *בָּכָה*, *קָצָה*, *בָּטָה*, etc. and must in such cases be considered as moveable; comp. *א* in § 119. b, in *בָּלָא*, etc. (d) *He* is frequently made *otiant*, at the end of a word, by a *Daghesh forte* euphonic; e. g. *מַה־טוֹב* = *מִזֶּה* = *māt-tōbh*, *מַה־טוֹב* = *māt-tōbh*, *פָּרִי עֵשָׂה* = *pō-sēp-perī*. But this belongs merely to *modes of reading*.

§ 122. *The Quiescents are sometimes commuted*; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

אֶ֫	is put for	הֶ֫	as	אָרְחָא	for	קָרְחָה
אֶ֫	—	הֶ֫	—	מִקְנָא	—	מִקְנָה
אֶ֫	—	הֶ֫	—	יִשְׁנָא	—	יִשְׁנָה
אֶ֫	—	הֶ֫	—	פָּא	—	פָּה
הֶ֫	—	אֶ֫	—	מִקְשָׁא	—	מִקְשָׁה
הֶ֫	—	אֶ֫	—	פָּרְחָא	—	פָּרְחָה
וֶ֫	—	אֶ֫	—	רִישָׁא	—	רִישָׁה
וֶ֫	—	הֶ֫	—	עֵשׂוּ	—	עֵשׂוּהָ
יֶ֫	—	אֶ֫	—	רִישׁ	—	רִישׁהָ
יֶ֫	—	אֶ֫	—	רִישׁוֹן	—	רִישׁוֹנָה

(2) Sometimes in the middle of words; as *אֶבְיִים* for *אֶבְיִים*, *קָנִים* for *קָנִים*, *הֶנֶב* for *הֶנֶב*, etc.

§ 123. Quiescents are frequently omitted in writing words, § 63.

§ 124. The Quiescents frequently suffer *apocope*.

(a) In verbs *הָה*, in the *Fut.* and *Imper.*, and when they have suffixes; § 283. 3. *γ.* § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. The Quiescents, (with a vowel preceding them), are often employed by way of *paragoge*.

(a) *Aleph* is sometimes paragogic, after the syllables, אֵי, יוּ, יוֹ; e.g. נִקְרָא=נִקְרֵא, רָבוּ=רָבוּא, הֵלְכוּ=הֵלְכוּא *they go*. This last form is a usual one in Arabic.

(b) Also הָ, הַ, הֵ; e.g. אֶקְטֵל, אֶקְטֹלָה; הֵן, הֵנָּה; שָׁשֵׁר, שָׁשֵׁרָה.

(c) More seldom י; e.g. pronoun suffix יָ, parag. יָמוּ; so in the noun חַיִּת, parag. חַיִּיתוּ.

(d) Rarely יָ, as מָקָם, מָקָמִי; but *Yodh* is often inserted between two words, united to form a proper name; as מָן, אֱלֹהִים *man*, אֱלֹהִים, אֱלֹהֵי גַבְרִיאֵל *Gabriel*, i. e. man of God.

Note Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connexion of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes, which words in the Hebrew (as in other languages) undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

§ 127. VOWELS MUTABLE AND IMMUTABLE. The general principle is, that *pure Vowels are mutable; impure ones immutable*. See § 20. seq.

[Exceptions. (1) *Long impure vowels are sometimes exchanged for each other*; as מָנִים, plur. מְנוּסִים. (2) *Long impure ones, for long pure ones*; as Imp 2d pers. masc. קָם, 2d pers. plur. fem. קָמְנָה with Hholem pure; Niph. Fut. 3d masc. sing. יָקִים with Hholem impure and protracted, 3d plur. fem. יָקִימָנָה, with Hholem pure and mutable; Hiph. Imp. 2d pers. plur. masc. יִקְטִילֵנוּ, plur. fem. יִקְטִילֵנָה with Tseri pure. (3) *Long impure vowels for short ones*; as גֶּדְוִל, const. גֶּדְוִל gedhöl; הִכְמָה, constr. הִכְמָה. (4) *Long impure vowels for Shevas*; e.g. גֶּלְהָה, fem. גֶּלְהָה. It will of course be understood that all the long pure vowels are, from their nature, mutable.

All these changes, excepting No. 1, and the first instance in No 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable, all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice.

Note 1. The *composite* Shevas in a like way, are frequently exchanged for each other, in the course of declension; e.g. גֶּלְהָה, fem.

Note 2. The proper *mutable* vowels are these ; viz. Qamets, Tseri, and Hholem, all long and pure ; Pattahh medial and short, Seghol medial and short, Hhireq medial and short, Qamets Hhateph, and Qibbuts short, all pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

A few exceptions appear; as מַד, plur. מְדִים; מוֹרֵג, plur. מוֹרְגִים. So Hiph. הִקְטִיל, 2 pers. הִקְטַלְתָּ. Every language has some such anomalies. Practice only can teach how to distinguish them.

Long pure vowels.	Corresponding short vowels.
Qamets (ָ)	Pattahh (ַ)
Tseri (ִ)	{ Seghol (ֵ)
	{ Hhireq short (ֶ)
Hholem (ֹ)	{ Qibbuts short (ֻ)
	{ Qamets Hhateph (֊)

[illegible]

Note. A few solitary cases are found, of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יָדָהּ. But the first *Yodh* here is merely a *fulcrum*, § 64.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E.g. דָּבָר word, but דְּבַר יְהוָה the word of Jehovah, where the original syllable בָּר is shortened to בַּר; see § 342. b.

(c) Long vowels before a Daghesth forte latent, in a final letter (not a Guttural), when a change is required, for the most part are exchanged for an *appropriate* short vowel.

E.g. (a) Tseri goes into *Hhireq parvum*; as אֵי (with Dag. forte implied in the ם), אֵיִר. (b) Hholem into *Qibbuts short*; as הֶקֶה, הֶקֶהֱ; but sometimes into *Qamets Hhateph*, as עֵזִי, עֵזִיִּי ōz-zī.

Note. If the tone remains, the vowel continues long in such cases; e.g. שָׁמָּה shām-mā, הֶמָּה hēm-mā.

(d) A pause accent falling on final Tseri, not unfrequently shortens it into Pattahh. See § 145.]

§ 130. *Short vowels in mixed syllables become long*; (a) When the form of the word is in any way so changed, that they come to stand in a *simple* syllable.

E.g. שָׁרִי, שָׁרִי; רָבִי, רָבִי; קָטָלִי, קָטָלִי. So, of course, before a Quiescent; as מִצָּחִי instead of מִצָּחִי, גִּלְיָה instead of גִּלְיָה = גִּלְיָה.

[(b) When a Daghesth forte is omitted in writing, the short vowel that would stand before it becomes long; § 112. comp. § 58. § 59.

E.g. בָּרֶךְ instead of בָּרֶךְ, בָּרֶךְ instead of בָּרֶךְ, בָּרֶךְ instead of בָּרֶךְ, etc.

Note 1. Daghesth forte, *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes. E.g. יָגֵל instead of יָגֵל, אָם instead of אָם, יְהִי for יְהִי yīh-āw; but sometimes the vowel remains short, as יָגֵל for יָגֵל, קָבֵב (not קָבֵב) for קָבֵב.

Note 2. In the case *b* above, the syllable with the short vowel, becoming a *simple* one by the coalescence of the implied Daghesth'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, however, the vowel Pattahh usually remains, in such cases; but it is long, § 112. Note.

(c) The article prefixed to a few words, lengthens the short vowel in them.

E.g. הָאֵלִים, הָאֵלִים; הָאֵלִים, הָאֵלִים; הָאֵלִים, הָאֵלִים; הָאֵלִים, הָאֵלִים; הָאֵלִים, הָאֵלִים. Usage only can distinguish such cases.

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it.

E. g. מָיִם, מָיִם; הָבֵל, הָבֵל. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a *Sheva* takes their place.

E. g. דָּבָר, דָּבָר, where the vowel under the ד, in the first word, falls away in the second.

•Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְנֶה, יִבְנֶה, where the final quiescent long Seghol of the first word is dropped.

§ 133. *When the tone is moved forward one syllable, (i. e. moved toward the left hand); (a) The penult vowel of the ground-form* falls away, if pure and mutable.*

E. g. דָּבָר, דָּבָר; עֲנֵב, עֲנֵב. If the tone is not shifted, the vowel remains; e. g. יָצַב, יָצַב.

(b) *If the tone is moved forward two syllables, both the ultimate and penult vowels, if mutable, fall away.*

E. g. דָּבָר, דָּבָר; זָקַח, זָקַח; where both vowels of the ground form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to *Sheva* being inserted when the vowel is dropped, see § 52.

[§ 134. *Regimen or the construct state* (§ 332), usually occasions both the ultimate and penult vowels to fall away, if pure and mutable.

E. g. דָּבָר word, דָּבָר יְהוָה the words of Jehovah. But not all vowels which appear to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participial forms, and in many others, remains unchanged by a state of regimen; e. g. קוֹטֵל, reg. the same; אֹהֵב, reg. the same; שֵׁב, reg. the same; other like forms follow the rule, e. g. בֵּן, reg. בֵּן; מַקְל, reg. מַקְל. The vowels are sometimes dubious by usage; as in פָּרַשׁ, reg. פָּרַשׁ and פָּרַשׁ.

Note. In Segholate forms, (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, these nouns being monosyllabic in theory,

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs, the original, from which the others are derived.

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. *Where the ground-form of a word receives an accession at the end beginning with a vowel; (a) Which requires both consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.*

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה; וְקָטַל, plur. וְקָטְלוּ; קָבַד, fem. קָבְדָה; part. pres. קָטֵל, fem. קָטְלָה, plur. קָטְלִים; in Piel, מָלַךְ, fem. מָלְכָה; but also in nouns of Dec. VII., as אָנָּב, plur. אָנְבִּים.

(b) Also, where only the final consonant is united with an *accessory* vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלוּ (not קָטְלוּ), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a vowel instead of having a *Sheva*, then such vowel cannot fall away; e. g. דָּבַר, with suffix דְּבָרוֹ; כּוֹכַב, plur. כּוֹכְבִּים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said, דְּבָרוֹ, as well as דְּבָרוֹ, (especially since they say קָטְלוּ, etc.); except that in this way, the method of *suffix-forms* is distinguished from that of simple declension, which marks person and number.]

Rise of New Vowels.

§ 136. We have seen, that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases, an impossible syllable would arise, (i. e. one with three consonants before a vowel, § 42); consequently, a *new* vowel must be inserted, in order to avoid this.

E. g. דָּבַר, constr. plur. דְּבָרֵי *dbhrē*. But this is inadmissible; see § 42. So אָנְשֵׁי, constr. אֲנָשִׁי (with one composite *Sheva*), would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דְּבַר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אֲנָשִׁי; מְלָכִים, constr. מְלָכִי.

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a *supplied* short vowel, which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix הָ, הָעָבַד; אָכַל, הָאָכַל; חָגַל, הָחָגַל *bō-hh^h*. The Futures of the verbs חָיָה and חָיָה make חָיָה, חָיָה; and analogous to this are the prefixes, as הָחַיָּה, contrary to the analogy of other guttural forms.

§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נְהַפְּכָה instead of נְהַפְּכָה, which would make an impossible syllable. So פֹּעֲלֵה *po-ōl-khā* instead of פֹּעֲלֵה; יַעֲמִדוּ instead of יַעֲמִדוּ. The ground of this is, that from their nature two Shevas cannot stand together, unless the first be *silent*, and the second *vocal*, except at the end of a word. But in the case above, the *first* is *vocal*, i. e. a composite one, § 46. a; of course the expedient of a *new vowel* must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel, in the same syllable (§ 42); so, to avoid this, they supply a *furtive* vowel, in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מִלֵּךְ instead of מִלֶּךְ , סִפֵּר for סִפֶּר , נִעַר for נִעֶר , בִּית for בִּיתֶּ . See on Dec. VI. § 359, and also § 283. 3. *γ*. on the Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתְּ instead of שָׁמַעְתִּי , in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them, in the final vowel, but are accented on the ultimate; e. g. בָּרַךְ , בָּרַךְ , etc. Comp. § 100. *a*.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets, seldom admits a Qamets or Pattahh immediately before it, but exchanges them for a Seghol; e. g. הִתְקַרֵּי instead of הִתְקַרֶּי , אֶחָיו for אֶחָיוֶּ ; פָּחָה for פָּחָהּ , מָה-אֲנִכִּי for מָה-אֲנִכִּיֶּ .

Note. The rule is not uniform. Such cases occur, as הִתְקַרֵּץ , הִתְקַרֵּץ , etc. The word נָעַד is anomalous, being put for נָעַדֶּ or נָעַרֶּ . The practice of the rule is occasionally extended, to cases where the Gutturals are not present; as עַד-מָה כְּבוֹדִי , where מָה stands for מָהּ ; also to Gutturals not pointed with Qamets; as הִתְקַדְּשִׁי for הִתְקַדְּשִׁיֶּ , *hā-h^odhā-shīm*.

(b) In mixed syllables, losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם for יָדָםֶּ , אֶבְיָהֶּ for אֶבְיָהֶּ . The reason of this is, that Pattahh is better adapted to a mixed syllable with the tone; Seghol, to one without it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָקֵן , const. זָקֵן , not זָקֵןֶּ . See Dec. V. of nouns, Parad.

(d) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. *Qamets*; as חֻלְתָּמָה instead of חֻלְתָּמָהֶּ . *Pattahh*; as מִלְכָּךְ for מִלְכָּךְֶ . *Tseri*; as גְּבִירָת for גְּבִירָתֶּ . So in verbs, נִלְגַּל for נִלְגַּלֶּ , תָּרַף for תָּרַףֶּ . In Gutturals, מוֹדַעַת for מוֹדַעַתֶּ .

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as תְּהִלָּתְךָ for תְּהִלָּתְךֶָ , $\text{הִשְׁתַּלָּחָה$ for הִשְׁתַּלָּחָהֶּ , $\text{הִשְׁתַּלָּחָה$ for הִשְׁתַּלָּחָהֶּ . (2) Short vowels for long ones; as אֶחָיוֶּ for אֶחָיוֶֶּ , נִחָמוּ for נִחָמוֶּּ . (3) Long vowels are put for short ones arising out of composite Shevas; as תִּתְאַדְּבוּ for תִּתְאַדְּבוֶּּ , תִּתְאַדְּבוּ for תִּתְאַדְּבוֶּּ .

All these under *e* are very unfrequent, and it is difficult to decide, whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, (and sometimes others, see § 149), not only occasion a shifting of the tone-syllable of words (§ 100. l), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. I. *They lengthen short vowels*; changing Pattahh and Seghol (when used for Pattahh, § 142. d), into Qamets; and Qamets Hhateph into Hholem.

E. g. מִים, מִים; קָטַל, קָטַל; מִלֵּךְ (for מִלֵּךְ, § 142. d), מִלֵּךְ. So where they shift the tone also; as אֶתְּהָ, אֶתְּהָ; עֲתָה, עֲתָה. So נִימָה נִימָה *vāy-yā-mōth*, נִימָה.

Note 1. The *praepositive* and *postpositive* accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מִלֵּךְ (instead of מִלֵּךְ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁעָבוּ (instead of יִשְׁעָבוּ) with Segholta on the ultimate; see § 146.

[§ 145. II. *They shorten long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. הִפָּר, הִפָּר; קָמַל, קָמַל; רָגַמַל, רָגַמַל; גִּלֵּךְ, גִּלֵּךְ. So with verbs, when they have suffixes; as אֶמְיָלָם, אֶמְיָלָם; יִהְיֶה, יִהְיֶה. But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere *arbitrary* euphony.

§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored vowel*; as הִרָאָה, הִרָאָה, ground-form הִרָא; טָמְנָה, טָמְנָה, ground-form טָמְנָה; יִשְׁמָעוּ, יִשְׁמָעוּ, ground-form יִשְׁמָעוּ; יִקְטָלוּ, יִקְטָלוּ, ground-form יִקְטָלוּ. (b) When it falls on the succeeding syllable; as יִרְקְדוּן, instead of יִרְקְדוּן, Joel 2: 5; יִדְהִקוּן instead of יִדְהִקוּן, Joel 2: 8; יִלְכוּן instead of יִלְכוּן, Joel 2: 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs "לֵה" (properly "לֵה", § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

E. g. נָטַר, נָטַר, ground-form נָטָה = נָטִי; בָּעַר, בָּעַר, from בָּעָה = בָּעִי, § 280. Note.

§ 146. *Where no vowel has been dropped*, a pause-accent

(a) Falling on *simple* Sheva penult, puts Seghol in its place.

E. g. שָׁכַם, שָׁכַם; מָלַךְ, מָלַךְ.

(b) Falling on a composite Sheva penult, substitutes the corresponding long vowel.

E. g. אָנִי, אָנִי; חָלִי, חָלִי; cases with (·) do not occur. But the practice is not entirely uniform; e. g. עָרִי, עָרִי; תָּבִי, תָּבִי.

§ 149. *General Remark.* The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *Disjunctive* accents, and even several of the *Conjunctives*, not unfrequently produce the same effect in prolonging syllables, as the Pause-accents. For example, (a) *Disjunctives*; רָבִינוּ, רָבִינוּ; שָׁמְעָה, שָׁמְעָה; טָמְנוּ, טָמְנוּ; רָכְשׁוּ, רָכְשׁוּ; (b) *Conjunctives*; as תִּתְּחַלְּלוּ, תִּתְּחַלְּלוּ; גָּשׁוּ, גָּשׁוּ; Ps. 5: 12. etc. The entire want of any regular system, in regard to the influence of the accents over the vowels, shews very clearly, that such influence belongs only to the occasional method of reading certain passages or words, and not to the essential mutations of the language itself.]

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant, and not having the tone upon it, drop the first vowel of the ground-form, if it be mutable, and restore the second, which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוּ, with suffix עָזְבוֹנִי; so רִמְּצֵנוּ, רִמְּצֵנוּ; שָׁמְעוּ, שָׁמְעוּ.

§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of language. Instances of it are such as the following, viz. יִחְזָקְךָ for יִחְזָקְךָ, בָּהֶשַׁמָּה for בָּהֶשַׁמָּה, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels, according to the nature of the words to which they are attached. Thus,

(a) *The article* הַ (for הֵל § 162) has, (1) Usually, Pattahh followed

by *Daghesh forte*; e. g. $\text{הַלְנָחַשׁ} = \text{הַנָּחַשׁ}$. (2) Before the Gutturals א, ע and ר, it takes Qamets; as הָרָאשׁ , הָעֵינַן , הָאִישׁ . (3) Before ה and ח, Pattahh long is the more usual vowel; as הַחֶשֶׁךְ , הַחֵלֶךְ . (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesh after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמְבַכֶּה for הַמְבַכֵּה , הַיָּאֹר for הַיֹּאֹר .

Note. When the article is preceded by the particles, ב, כ, ל, it frequently suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as בְּשָׁמַיִם for בְּשָׁמַיִם , כְּהָעָם for כְּהָעָם , לְהָרִים for לְהָרִים . But on the contrary, it frequently resists *syncope*; as לְהָעָם , etc.

(b) The particles ב, כ, ל, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas, they take the corresponding medial vowel; e. g. בְּחֵרֶךְ , לְחֵלִי *l-hh^oli*, etc. (2) Before accented syllables, they usually take Qamets; as לְמֹנֶה , לְגֶשֶׁת , לְכֶם . But this is confined chiefly to forms of the Inf. mood not in regimen; to pronouns; and to tone syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva.

(c) The conjunction ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding medial vowel; as וַעֲבֹד . (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces; as וַאֲלֵהֶיִם for וַאֲלֵהֶיִם , see § 119. c. 1. (3) Before a *tone-syllable* it frequently takes Qamets; as וְדֹר , וְדֹרֶךְ . The usual cases of this nature, are before a *Disjunctive* accent; before a *Conjunctive* one, ו retains Sheva. (4) Before a Sheva vocal either simple or composite, under a letter not a Guttural, and also before ב, ג, פ, it takes Shureq; as וַיָּבֹא , וַיָּבֹא , וַיָּבֹא . (5) Before Yodh with Sheva, it takes long *Hhireq*; as וַיְהִי , וַיְהִי . (6) Before the verbs וַיְהִי and וַיְהִי , it sometimes takes short *Hhireq* or Seghol; as וַיְהִי , וַיְהִי .

(d) The interrogative ה changes its usual punctuation, (1) Before Sheva simple, it takes Pattahh; as הַכֹּזֶנֶה . (2) Before Gutturals with Qamets, it takes Seghol; as הֵחָכֵם , *is he wise?* (3) Before Gutturals without Qamets, Pattahh and sometimes Qamets; as הַיָּאֵךְ , *shall I go?* הַיָּאֵךְ *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with Sheva; e. g. הַכֹּזֶנֶה *an tunica?* הַיָּאֵךְ *viaene meae?* And even before a letter with a vowel, although very rarely; as הַיָּאֵךְ *an bonum erit?*

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such triliteral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc. and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation as to nouns, etc. (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few words, which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also are *biliteral* in their root, and perhaps not derived from any *triliteral* word.

§ 154. *Conformity to the same principles.* So extensively, in Hebrew, is the principle of inflection grounded on derivation from a triliteral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from triliteral roots. Thus אָב by inflection becomes אֲבִי = אֲבִימִי, as if derived from אֲבִימִי; although אָב seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its triliteral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun. E. g. טוֹב and טוֹב to *be good*, common root טב. נָפַח and פּוּחַ to *blow*, common root פח. דָּבַדּ, דָּוַד, דָּוָה, דָּוָה to *thrust down*, common root דך.

In like manner, there are a considerable number of words in the Hebrew and its cognate dialects, in which two of the radicals are the

same, while the third is quite different, and yet the meaning of all the words remains the same. E. g. The verb signifying *to lick*, is either עָצָה, לָעָה, עָצָה, עָצָה, עָצָה, עָצָה, עָצָה, or עָצָה; the letters עָה being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as the written Hebrew now extant; since the written language every where presents the trilateral forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as פְּרִיָּה a fruitful field, כָּרַסָה to devour, שָׁלֵטָה to be quiet. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the trilateral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots*, in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc. are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, &c. may be expressed in any language. *First*, by the inflection of the original words or ground-forms; and *secondly*, by affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc. which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are found in Hebrew, almost exclusively in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the west, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

OF THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֹ. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the *Lamedh* of the article הַ is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a *Daghesh forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הֹל מָטָר; הָאָדָם *the man*, instead of הֹל אָדָם, etc., § 107. I. b. § 111. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הֹ, seems probable from the form of the Arabic article, ال, whose ל is frequently assimilated, in the same manner as the Hebrew. The only difference is, that in Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

OF PRONOUNS.

§ 164. I. PRONOUNS PERSONAL. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

The following table exhibits the Nominative case, or *ground-form*, of all the personal pronouns.

	Singular.		Plural.
com. I,	אֲנִי, אַנְכִי	We,	אֲנִי, אַנְכֶם, אַנְהוּ.
mas. thou,	אַתָּה, אַתָּ	ye,	אַתֶּם.
fem. thou,	אַתְּ, אַתִּי	ye,	אַתֶּן, אַתֶּנָּה.
mas. he,	הוּא,	they,	הֵם, הֵנָּה.
fem. she,	הִיא, הוּא (hī)	they,	הֵן, הֵנָּה.

[§ 165. (a) In *pause*, the pronouns assume the forms, אַתָּה, אַתָּ, etc., § 144. (b) The א in הוּא, הִיא, (הִיא *hī*), is *paragogic*, § 125. a. and *otiant*, § 57. (c) The form אַנְכֶם seldom occurs; אַנְהוּ,

only in Jer. 42: 6. (d) In אֲנִי, הִנֵּנִי, הִנֵּנִי, the הִנֵּנִי is *paragogic*, § 125. b. (e) The forms אֲנִי, אַתָּה, אַתָּה (āt), אַתָּה, אַתָּה, are probably for אֲנִי, אַתָּה, אַתָּה, אַתָּה, § 107. a. (f) הִנֵּנִי (hī), is anomalous, (probably the older form of the pronoun); the marginal reading or Keri (§ 103) always supplying the form הִנֵּנִי, as a correction. It is found only in the Pentateuch.

Note. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns, in Hebrew, are represented by fragments of primitive pronouns united with verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal Suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410.

§ 167. II. PRONOUNS DEMONSTRATIVE. Of these there are but few in the Hebrew, viz.

Singular.		Plural.
Masc. הֵנָּה, fem. זֹאת, com. הֵלֵךְ, <i>this</i> .		Com. אֵלֶּה <i>these</i> .
הֵלֵךְ, זֶה, זֶה, <i>this</i> .		אֵלֶּה <i>these</i> .

Note. The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form זֶה is sometimes used; once הֵלֵךְ, Ezek. 36: 35.

§ 168. III. PRONOUNS RELATIVE. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as אֲשֶׁר instead of אֲשֶׁר לוֹ. The ש (the *apocopate* form) has various pointing, according to the nature of the word which follows; e. g. שֶׁ, שֶׁ, שֶׁ, שֶׁ, as שֶׁ Ecc. 3: 18.

§ 169. The *demonstratives*, הֵנָּה and זֶה, are occasionally employed as *relatives*.]

§ 170. IV. PRONOUNS INTERROGATIVE. These are two, viz. מִי *who*, and מַה (מַה, מַה) *what*.

Note. Before a Dagghesh *euphonic*, the form מַה is used, as מַה-לֵּךְ; before a Guttural with Qamets, מַה, as מַה אֲנִי.

OF VERBS.

§ 171. *Classification.* They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,* יָשַׁב *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns, (*de nomine*); e. g. יָשַׁב *to live in a tent*, from יֶשֶׁבֶת *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. *Inflection.* In respect to *inflection*, verbs are divided into *regular* and *irregular*. *Regular verbs* are those which are analogous in their inflections, and preserve through all their changes their original triliteral root. *Verbs irregular* are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. *Conjugation.* (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In Hebrew grammar, the word *conjugation* is applied to *different forms of the same verb*, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew, is *to vary the primary meaning of the verb*, by uniting with it an *accessory* signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the *Praeter* which would exactly correspond to the Hebrew root.

§ 174. THE USUAL CONJUGATIONS of the verbs are as follows,

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קִטַּל	4. Pual	קִטַּל
5. Hiphil	הִקְטִיל	6. Hophal	הִקְטַל
7. Hithpael	הִתְקַטַּל		

[§ 175. PECULIAR CONJUGATIONS. The conjugations frequent only in certain classes of verbs, are,

(a) 1 Poel סִיבֵּב. 2 Poal סִיבֵּב. 3 Hithpoel הִתְנוּיֵל.

These conjugations are found in the class named *Ayin doubled* (ע"י), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) In verbs *Ayin Vav* (ע"ו § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael; viz. 1 Polel קִימֵם. 2 Polal קִימֵם. 3 Hithpolel הִתְקִימֵם.

Note. Although the appearance is the same, in the two classes, *a* and *b*, yet the mode of formation is very different. E. g. סִיבֵּב, etc. comes from the root סִבֵּב, and is formed by inserting *i* between the two first radicals; while קִימֵם, etc. comes from קִימ, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קִטַּל, קִטַּל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*; a good rule in making out artificial denominations of this nature.

§ 176. UNUSUAL CONJUGATIONS. Most of these are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

1. *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטַּל, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active, and *Pulal* passive, קָטַלַּל, קָטַלְתָּ, (comp. § 175. *b*. Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active, and *Polpal* passive, formed out of verbs עָנַע and עָנָה, by repeating the first and last radicals; e. g. from גָּלַל comes גָּלַגַּל, גָּלַגְלָה; from כָּוַח, כָּוַחְךָ, כָּוַחְתָּ. These are equivalent to the forms, from the same verbs, described in § 175. *a. b*.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּפְתָּרָה from תָּרַח, תִּפְתָּרְךָ, from תָּרַח. Once we have a *Psoel* form; e. g. in הִצְוִיזָה.

Note. Some others are made by some grammarians, but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.

§ 177. PLURILITERAL VERBS, i. e. whose root consists of more than three letters, take the following forms; viz. שָׁאַנַּן, פָּרְשָׁו, פָּרְשָׁה, active; כָּרַבַּב, חָמַרְמַר, חָמַרְמַשׁ, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the *usual* ones in § 174. Neither does the active or passive meaning *always* attach to the forms, under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the derived conjugations are borrowed from the various forms of the verb פָּעַל, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל Qāl, or, (as it is usually written,) Kāl, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל Niph-āl; פִּיעַל Pi-āl, Dagghesh forte being excluded by the Guttural; פֻּעַל Pū-āl, Dagghesh being excluded; הִפְעַל Hiph-āl; הֹפְעַל Hōph-āl; הֻחְפְּעַל Hūh-pā-āl, Dagghesh excluded; and so of the unusual conjugations.

§ 180. The third person singular, of the Praeter tense in Kal, is regarded as the root of all verbs; one class (verbs עָנָה) excepted, whose root is the trilateral Infinitive, as קָרַח.

§ 181. (*a*) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(*b*) The root has three different forms, distinguished by the final vowels, Patthah, Tseri, and Hholem.

E. g. בָּקַר to visit, זָקַן to be old, and יָגַר to fear.

Note 1. The form with final Pattahh is generally *active*, and *transitive*; but sometimes it is *intransitive*, as גָּרַל to be great. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in *Kal* have a *passive* meaning ; e. g. שָׁכַן, *to inhabit* and *to be inhabited* ; יָצַח, *to elevate*, and *to be elevated*.

§ 182. (a) *NIPHAL* is formed by prefixing *Nun* to the ground-form of the verb, and dropping the first vowel of the same ; e. g. נִקְטַל, קָטַל.

Note. The real prefix seems to be הֶהָ ; (in Arabic, it is هَا). In the *Infin.* this develops itself ; e. g. הִנְקָטַל = הֶהָנְקָטַל, *Nun* being *assimilated* in the first form, § 107. a. The appropriate pointing of the prefix *Nun*, in the *Praeter*, would be *Sheva* (ֶ) ; but short *Hhireq* is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a *Guttural*, § 138.

(b) *Significations of Niphal*. (1) It is *passive* of *Kal*, when *Kal* is transitive. (2) *Passive* of *Piel*, or of *Hiphil*, when they are transitive and *Kal* is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks ; as וָשָׁמַר הָשָׁמַר *watch thyself*, וָשָׂאָה הָשָׂאָה *he asked for himself*. These are the *usual* meanings.

(4) It also has an *intransitive* sense, and often expresses passion or affection ; as נָהַלָּה, *he was sick*, *Kal*, נָהַלָּה the same ; נָאָהָה *to sigh*. (5) To shew one's self as doing a thing, or as suffering it to be done ; e. g. נִכְבַּד *to shew one's self honourable*, נִגַּע (= נִגְנַע) *to exhibit one's self as smitten*, נִעְתַּר *to suffer one's self to be entreated*. (6) To express reciprocal action ; as נִשְׁפַּט *to contend*, viz. with another ; נִלָּחַם *to fight*, viz. with an enemy ; נִדְרַע *to confer with*, viz. another.

Note. It is often used in such a connexion, that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it, e. g. Gen. 6. 21. 16 · 10. 20 · 9, etc.

§ 183. (a) *PIEL* is characterised by its doubling the middle radical ; as קָטַל.

Note. In case the middle radical is a *Guttural*, and cannot take a *Daghes forte*, the preceding vowel is prolonged, as a compensation, (§ 111. § 112) ; e. g. יָבִיחַ for יִבְּרַח, etc.

(b) *Significations of Piel*. (1) It is *causative* of *Kal* ; e. g. אָבַד *to perish*, אֶבְדָּה *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so ; to regard or exhibit it or him, as being or doing thus and so ; e. g. הָיָה *to let one live* ; צִדֵּק, *to shew or pronounce one to be just* ; טִמֵּא, *to pronounce one unclean*. (3) It is *intensive* of *Kal* ; e. g. שָׁאַל *to ask*, שִׁאַל *to beg* ; שָׁבַר *to break*, שִׁבַּר *to dash in pieces*. (4) It has a *privative* sense ; e. g. נָבַר *to know*, נִבַּר *to misapprehend* ; Hiph. הִשְׁרִישׁ *to take root*, Piel. שִׁרַּשׁ *to root out*. (5) It often agrees, in signification, with *Kal transitive* ; seldom has it an *intransitive* meaning.

§ 184. PUAL is simply the *passive* of Piel, and is characterised by a Daghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e. g. קָטַל, or קָטַל qōttāl.

§ 185. (a) HIPHIL prefixes *He*, and inserts *Yodh*, before the two last radicals; e. g. קָטַל, Hiph. הִקְטִיל.

(b) *Significations of Hiphil.* (1) It is causative of Kal; as קָדַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the *usual* meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּין *to be white*.

Note. Seldom are Piel and Hiphil, of the same verb, both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבֵד *to honour*, הִכְבִּיר *to render powerful*.

§ 186. HOPHAL is characterised by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e. g. הִקְטַל, or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכָּל *he shall be able*, from יָכַל.

§ 187. (a) HITHPAEL prefixes הָת to the Inf. form of Piel; e. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הָת undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ת changes places with it; as in the following examples; viz.

E. g.	ס	Kal	סָבַל	Hithpa.	הִסְתַּבַּל	instead of	הִתְסַבַּל
	ש	—	שָׁגַב	—	הִשְׁתַּגַּב	—	הִתְשַׁגַּב
	ש	—	שָׁמַר	—	הִשְׁתַּמַּר	—	הִתְשַׁמַּר
	צ	—	צָדַק	—	הִצְתַּדַּק	—	הִתְצַדַּק

In the latter case (צ), the ת is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter, the ת is more commonly *assimilated*.

E. g.	הִדְבֵּר	instead of	הִתְדְּבֵר	from	דְּבַר
	הִשְׁתַּהַר	—	הִתְשַׁתַּהַר	—	שְׁתַּהַר
	הִתְחַמַּם	—	הִתְחַמַּם	—	חַמַּם

(3) The same usage of *assimilation* is occasionally extended to some other letters; e. g.

With ז, as	הִזְכִּיר	instead of	הִזְכִּיר	from	זָכַר
— כ, as	הִכְסֶה	—	הִתְכַּסֶּה	—	כָּסָה
— נ, as	הִנָּבֵא	—	הִתְנַבֵּא	—	נָבֵא
— ר, as	אֶרְוֶם	—	אֶתְרַוֶּם	—	רוֹם (§110.)
— ש, as	תְּשׁוּמֶם	—	תִּתְשׁוּמֶם	—	שָׁמַם

(c) *Significations of Hithpael.* (1) It is *reflexive* of Piel ; as קִדַּשׁ *to sanctify*, הִתְקַדֵּשׁ *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies ; e. g. הִתְהַלַּם *to show one's self cunning*, from הָלַם *to be wise* ; הִתְהַנָּה *to behave one's self proudly*, from גָּדַל *to be great* ; הִתְהַלֵּה *to represent one's self as sick*, from הָלַה *to be sick*. Also with some slight modifications, as הִתְחַכֵּם *to think one's self wise*, from חָכַם *to be wise* ; הִתְחַשֵּׁשׁ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָפַשׁ *to seek* ; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel ; as פָּקַד *to number*, הִתְפַּקַּד *to be numbered*. (4) It is also intransitive ; as הִתְאַבֶּה *to be angry*. (5) It is not unfrequently active and transitive ; as הִשְׁמִיר *to keep or observe*, viz. laws, statutes, etc.

Unusual Conjugations.

[§ 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghes'h'd conjugations, § 175. *a* ; as are also Polel, Polal and Hithpolel, § 175. *b* ; and likewise Pilel and Pulal, § 176. 2.

Note. When the regular Piel, Pual, etc. of verbs עָצַ and עָלַ are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. *b*. Note.

§ 189. Pilpel and Polpal are only another form for Piel and Pual, § 176. 3.

§ 190. Hothpaal and Huthpaal agree in meaning with Hithpael, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an intensive signification. The *plural* verbs are few, and of various significations.]

§ 191. *The moods and tenses of verbs are very limited in Hebrew.* The moods are the Indicative, the Imperative, and the Infinitive ; the tenses are the Praeter and Future.

§ 192. *The number, person, and gender of verbs, are expressed with unusual fulness and accuracy.*

§ 193. *The ground forms of all verbs are* (1) *The Praeter*, 3 pers. singular ; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct* ; which is generally regarded as the ground-form of the Future and Imperative.

But in verbs with Future Pattahh, the Infin. construct takes *Hholem* regularly; which seems to be at variance with this principle, at least, it is an exception (a large one too), to the maxim as just laid down, see § 212 2. § 230. respecting the Inf. const. as a ground-form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Inf. form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root, (the 3d pers. sing. masc.), fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	קָטַל	ground-form.	.....	.....
3 fem.	קָטְלָהּ	by adding הָ	.....	fragment of הִיא.
2 mas.	קָטַלְתָּ	—	תָּה	— — אַתָּה.
2 fem.	קָטַלְתְּ	—	תִּי	— — אַתְּ.
1 com.	קָטַלְתִּי	—	תִּי	prob. from obs. אַתָּה.

Plural.

3 com.	קָטְלוּ	—	וּ	derivation unknown.
2 mas.	קָטַלְתֶּם	—	תֶּם	fragment of אַתֶּם.
2 fem.	קָטַלְתֶּן	—	תֶּן	— — אַתֶּן.
1 com.	קָטַלְנוּ	—	נוּ	— — אֲנִי.

§ 195. *The Inf. construct*, (the ground-form of the Fut. and Imp. mood), has like the Praeter Kal (§ 181. b), three forms; viz. as קָטַל, שָׁכַב, נָתַן. The Inf. in the derived conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, it sometimes takes the form of a fem. noun, in regular verbs, § 212. 3; and in some irregular ones, the fem. form is almost the only one in use; e. g. in verbs Pe Yodh, etc.

§ 196. *The Inf. absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטוּל.

Note. This form is preserved, even in most of the irregular verbs. In verbs עו, however, we have קוּם for קוּם. Even the *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. הִקְטַל, Piel קָטַל, Hoph. הִקְטַל. Hiphil has Tseri; as הִקְטִיל or הִקְטִיל. The variations will be noted, under the respective classes of verbs.

§ 197. *The Future tense* is declined, by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender or number.

Compare the Praeter, § 194, which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const. קטל ground-form.

3 masc.	יקטל	by prefixing	י	{ prob. from יהיא, י for י to begin a word.
3 fem.	תקטל	. . . . .	ת	deriv. uncertain.
2 mas.	תקטל	. . . . .	ת	from תתא.
2 fem.	תקטלי	by suff. and pref. י.	ת	{ pref. fr. תתא; suff. from יהי to mark the fem.
1 com.	אקטל	by prefixing	א	from אהי.

Plural.

3 mas.	יקטלו	by suff. and pref. ו	י	deriv. of ו uncertain.
3 fem.	תקטלנה	. . . . .	תנה	{ deriv. of ת uncertain; נה from תנה.
2 mas.	תקטלו	. . . . .	ו	pref. from תתאו.
2 fem.	תקטלנה	. . . . .	תנה	{ prefix from תתאו; נה from תנה.
1 com.	נקטלו	by prefixing	נ	from נהו.

[§ 198. The *praeformative affixes* to the Fut., would appropriately have a Sheva for their vowel-pointing, (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations, (Niphal, Hiphil, Hophal, and Hithpael), the *praeformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

Fut. Niphal	יקטל	instead of	יהקטל	from Inf.	תקטל
— — in verbs	עו יקום	—	יהקום	—	הקום
— Hiphil	בקטיל	—	יהקטיל	—	הקטיל
— — in verbs	עו יקים	—	יהקים	—	הקים
— Hophal	תקטל	—	יהקטל	—	הקטל
— — in verbs	עו יוקם	—	יהוקם	—	הוקם
— Hithpael	יתקטל	—	יהתקטל	—	היתקטל

§ 200. The final vowel of the Fut. may be, (like that of the Praeter and Inf.), either Hholem, Pattahh, or Tseri.

E. g. With *Hholem*, (which is by far the most usual form); as יקטל. With *Pattahh*, (which is common in *intransitive* verbs, having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others); as יקטל, יקטל, יקטל = יקטל, etc. With *Tseri*; as יקטל, יקטל, יקטל = יקטל, etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Praeter and Future.

Note. The Imp. has only the 2d persons; when an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. *The Participles*, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, כוֹתֵב *scribens*, כְּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלַא, part. מְלֵא; Praet. גָּר, part. גֹּר; so in verbs עָל, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. מְקַטֵּל, part. מְקַטֵּל, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal, which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. מְקַטֵּל, מְקַטֵּל, מְקַטֵּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms, of the masc. and feminine gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek, (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general, than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made.

(a) By *paragoge* of הָ and sometimes הָ; e. g. Fut. אֶרְבֵּר, with paragoge, אֶרְבֵּרְהָ, אֶרְבֵּרְהָ.

(b) By a *kind of apocope*; which consists in general, in rendering

shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e. g. *יָקַטְל*, apoc. *יָקַטְל*, *יָמֹת*, apoc. *יָמֹת*; *יָגֵל*, apoc. *יָגֵל*.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural. The 2d and 3d persons rarely exhibit it. It is employed,

(a) As an *Optative*; e. g. *אָמִיתָה* *let me die*. (b) To express excitement, urging, assurance, strong determination; as *אֵלֶכָה* *I must go*, *אָרִיזָה* *let me rise up*, *אֶרְבֶּרָה* *I am resolved to speak*, *נֵלְכָה* *let us go*, etc. (c) After the particles *כִּי*, *כִּי־כֵן*, it expresses the latter part of conditional sentences; as *כִּי־כֵן אֶסְבֶּרָה*, *so that I may declare*; *וְנֹאכְלָה*, *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as *וָאָמַרְתִּי*, *and I said*; comp. § 206. Note 1.

§ 206. *The Apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

		3d pers.	3d pers.	2d pers.	2d pers.
Reg. verb	Hiph.	<i>יָקַטְל</i>	apoc. <i>יָקַטְל</i>	<i>תָּקַטְל</i>	apoc. <i>תָּקַטְל</i>
Verbs	לָו	Kal <i>יָמֹת</i>	— <i>יָמֹת</i>	<i>תָּמֹת</i>	— <i>תָּמֹת</i>
	Hiph.	<i>יָמִית</i>	— <i>יָמִית</i>	<i>תָּמִית</i>	— <i>תָּמִית</i>
Verbs	לָה	Kal <i>יָגֵל</i>	— <i>יָגֵל</i> (<i>יָגֵל</i>)	<i>תָּגֵל</i>	— <i>תָּגֵל</i> (<i>תָּגֵל</i>)
	Piel	<i>יָגִיל</i>	— <i>יָגִיל</i> (<i>יָגִיל</i>)	<i>תָּגִיל</i>	— <i>תָּגִיל</i> (<i>תָּגִיל</i>)
	Hiph.	<i>יָגִיל</i>	— <i>יָגִיל</i> (<i>יָגִיל</i>)	<i>תָּגִיל</i>	— <i>תָּגִיל</i> (<i>תָּגִיל</i>)

This Future is employed (a) To express command, wish, prohibition; e. g. *יָבִרָה*, *let him destroy*; *אַל תִּסְתֵּר*, *hide not*. (b) After *י* in a conditional sentence; as *יִגִּיד*, *that he may tell*. (c) After the particles of negation, *לֹא*, *אַל*; as *לֹא תוֹסֵף*, *thou shalt not add*; *אַל תִּזְחַר*, *thou shalt not be preferred*.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning; e. g. *וַיִּבְדֵּל*, *and he divided*. Comp. § 205. Note; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry, and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both para-

gogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמַר, שָׁמְרָה; קוּם, קוּמָה; טָפַר, טָפְרָה. *Apocopate*; as הִקְטִיל (for הִקְטִילָה); so גָּלָה, apoc. גָּל; מוּלָה, apoc. מוּל; שָׁמְרָה, apoc. of שָׁמְרָה; קָרָא, apoc. of קָרָאָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. אָמַר *he said*, also יֵאָמַר *and he said*, or, *he said*. If the praeformative letter of the Fut. be א, the Daghesh is omitted, and the vowel lengthened; as יִקְטֹל, § 111. § 112. If the praeformative letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. יִקְטֹל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic 1 pers. Fut., § 205. Note; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; but without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. *Vav conversive* is probably a fragment of the verb הָיָה *to be*. The first letter is dropped, (as it commonly is in Syriac), and the fragment הָ is united to the Future by assimilating the ה, (as in מָזָה = מָה-הָ); so that הָיָה הִקְטִיל = הָיָה הִקְטִיל *it was [that] he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter, is merely a *conjunction*. But it often gives to the Praeter, the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive, prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Praeter, usually throws the tone forward, as וְשָׁבַרְתִּי, וְשָׁבַרְתִּי, § 101. a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are

real *Horists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. *Remarks applicable to the Paradigms in general*, i. e. to all the different classes of verbs.

(a) Paragogic letters are often suffixed to some of the forms; c. g.

(1) *Nun*, to persons ending in ו or י; as יִבְרָקוּן instead of יִבְרָקוּ, יִתְבַּקֵּין instead of יִתְבַּקֵּי; rarely to the Praeter, as יִבְרָעוּן instead of יִבְרָעוּ; see § 109. c. § 146. b. (2) *He*, usually to the Fut. and Imp. active; § 204. § 205. § 207; rarely in the Praeter, as בָּגְדָהּ for בָּגְדָה; Niph. Praet. fem. נִפְגְּדָהּ, with הֵּ paragog. נִפְגְּדָהּ; Hiph. fem. הִפְגִּידָהּ, with paragog. הִפְגִּידָהּ. (3) *Aleph*, paragogic or otiant, rarely; as הִלְכוּ, הִלְכוּ the same; so יָשָׁעוּ for יָשָׁעוּ, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as הַיּוֹשֵׁעִי לְרִאשׁוֹת. Sometimes the Inf. mood takes it; as הַיּוֹשִׁיעִי. Also the Praeter 2d pers. fem., as קָטַלְתְּ for קָטַלְתְּ.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמַר for אָמַר, יָזַח for יָזַח (comp. § 122. 1); but this usage is rare. Oftener י is written for יָ; as תִּבְשֹׁל for תִּבְשֹׁל. Sometimes הֵ for הִ; as יִדְעָהּ for יִדְעָהּ, עָשָׂהּ for עָשָׂהּ, etc.

(c) The prepositions בּ, בְּ, לְ, prefixed to the Inf. of Niphal, sometimes (not always) expel the ה characteristic, and stand in its place; as בְּקָטַל for בְּקָטַל; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as לָקַח for לָקַח, בְּקָטַל for בְּקָטַל, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

The student is first of all to commit Paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The Paradigms are, for convenience' sake, thrown together at the end of the Grammar.

[§ 212. *Notes and Explanations*, in respect to Paradigm I. of the verbs.

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise. *A potiori nomen fit.*

The learner will be careful to note, that the tone is on the *ultimate*, in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

KAL. (1) The example קָרַב, exhibits the Fut. with Pattahh, (familiarily called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; §181. *b*.

(2) The Inf. of קָרַב is קָרֹב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Other forms of the Infinitive*, besides those in the Paradigm, are, (*a*) Inf. absolute, קָטַב (Vav omitted). Inf. construct, קָטֹב (Vav *fulcrum* only), קָטֹב. It has *feminine* forms also, though rarely; e. g. like קָטֹבָה, קָטֹבָה, קָטֹבָה, (מִקְטֹבָה, like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened; as קָטַב *qetöl*. Before suffixes it is transposed; see Par. of Inf. with suffixes.

(4) *The less usual or uncommon forms of the Future* are, יִקְטֹב (Vav *fulcrum*), very rarely as יִקְטֹב, still more seldom, as יִקְטֹבוּ; 1st pers. parag. יִקְטֹבָה; in pause, as יִקְטֹבוּ, יִקְטֹבוּ; with ך parag. as יִקְטֹבוּךְ.

(5) *Imperative*; קָטֹב (Vav *fulcrum*), sometimes as קָטַב. *Paragogic*; as קָטֹבָה, קָטֹבָה, rarely קָטֹבָה, קָטֹבָה. Imp 2d pers. fem. sing. seldom as קָטֹבָה. 2d pers. masc. plur. seldom as קָטֹבוּ; in pause, sometimes as קָטֹבוּ, קָטֹבוּ. The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one; consequently it is shortened, when the accent is thrown off; e. g. before Maqqeph, יִקְטֹב *yiq-töl*, so before a suffix, יִקְטֹבָה.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as קָטַב, קָטַב, קָטַב, etc. (see Lexicon), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. קָטַב, קָטַב, קָטַב, etc. (see Lexicon).

(6) *Participles active*. Frequently written קָטֹב, with Hholem *impure*; very seldom as קָטֹב or קָטֹב, or קָטֹב. With Yodh parag., קָטֹב, fem. קָטֹבָה (from קָטֹבָה). Participles are declined as adjectives, having masc. and fem., as well as sing. and plural; see Parad.

(7) *Participles passive*. Sometimes written קָטֹב (§ 41), seldom as קָטֹב. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.

§ 213. NIPHAL. (1) The *Praeter* has no variations from the Paradigm. (2) *Inf. abs.* שֶׁדָּרַשׁ for שֶׁדָּרַשׁ, Ezek. 14: 3; שֶׁדָּרַשׁ for שֶׁדָּרַשׁ, Ps. 68: 3.

(3) The final Tseri, in the forms of the *Inf. const.*, *Fut.* and *Imp*, is *pure*, and of course shortened when the accent is thrown off; e. g. שֶׁדָּרַשׁ, שֶׁדָּרַשׁ, *Inf.* שֶׁדָּרַשׁ. A *disjunctive* accent often changes the Tseri to Pattahh; as שֶׁדָּרַשׁ, § 129. d. § 145. The plur. fem. 2d and 3d pers., more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as שֶׁדָּרַשׁ, Jer. 24: 2; so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.

(4) *Future* 1st. pers. sing. often takes *Hhireq* under the praeformative; e. g. as שֶׁדָּרַשׁ, שֶׁדָּרַשׁ, etc.

§ 214. PIEL. (1) *Praeter* sometimes with Seghol, as שֶׁדָּרַשׁ; oftener with Pattahh, as שֶׁדָּרַשׁ, specially before a Maqqeph, as שֶׁדָּרַשׁ. (2) *Infinitive*; fem. forms rather frequent, as שֶׁדָּרַשׁ; with suff., as שֶׁדָּרַשׁ. (3) *Imperative A*, as שֶׁדָּרַשׁ. (4) *Participle* sometimes without *q*, as שֶׁדָּרַשׁ for שֶׁדָּרַשׁ, Ecc. 4: 2. § 108. a. 3.

Note 1. The final Tseri, throughout Piel, is *pure*; and of course should be shortened, whenever it loses the accent; e. g. שֶׁדָּרַשׁ. *Nun* parag. usually retains it; as שֶׁדָּרַשׁ.

Note 2. *Daghesh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva; as שֶׁדָּרַשׁ for שֶׁדָּרַשׁ, § 73. Note 3.

§ 215. PUAL. (1) *Praeter*, very rarely, as שֶׁדָּרַשׁ (a mere orthographic variation). Once שֶׁדָּרַשׁ for שֶׁדָּרַשׁ. (2) *Participle* sometimes omits *q*; as שֶׁדָּרַשׁ for שֶׁדָּרַשׁ, etc. § 108. a. 3.

Note. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

§ 216. HIPHIL. (1) *Praeter* sometimes with Seghol under the ה, as שֶׁדָּרַשׁ instead of שֶׁדָּרַשׁ. Rarely א is put for ה, as שֶׁדָּרַשׁ 1st pers. sing. for שֶׁדָּרַשׁ. (2) *Inf. absolute*; also written frequently, as שֶׁדָּרַשׁ; very rarely as שֶׁדָּרַשׁ (א for ה), or שֶׁדָּרַשׁ. (3) *Inf. construct*, sometimes as שֶׁדָּרַשׁ. With preposition, as שֶׁדָּרַשׁ and שֶׁדָּרַשׁ, § 108. b. In a few instances, the praeformative has *Hhireq*; as שֶׁדָּרַשׁ, like the *Praeter*.

(4) *Future apocopate*, as שֶׁדָּרַשׁ, with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) *Imperative* takes the same Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but in the other forms, and with parag. ה, and with suffix pronouns, it follows the model of the *Inf. constr.*; as שֶׁדָּרַשׁ, שֶׁדָּרַשׁ.

(6) *Participles* rarely as שֶׁדָּרַשׁ, plur. שֶׁדָּרַשׁ, fem. שֶׁדָּרַשׁ.

Note. See respecting the tone syllable, in this conjugation, § 100. e.

§ 217. HOPHAL. Some verbs have both forms, i. e. as הִקְטִיל and הִקְטִיל ; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the Praeformative, e. g. הִקְטִילָהּ for הִקְטִילָהּ ; so in Hiph. הִוָּדָה for הִוָּדָה , verb הָוָה .

§ 218. HITHPAEL. (1) The end syllable with *Pattahh* is frequent here; which, in Pause, of course makes Qamets; as הִתְקַדַּשׁ , הִתְקַדַּשׁ . (2) In the second and first persons, (where the usual vowel between the second and third radical is *Pattahh*, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; $\text{וְהִתְקַדַּשְׁתִּי}$, וְהִתְקַדַּשְׁתָּ .

(3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. הִתְקַדַּשְׁתָּ . (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as וְהִתְקַדַּשְׁתָּ . (5) *Daghesh forte* in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. וְהִתְקַדַּשְׁתָּ , Judg. 20: 15, (for וְהִתְקַדַּשְׁתָּ), the *Pattahh* being prolonged as a compensation. So וְהִתְקַדַּשְׁתָּ (passive form of Hithpael), Num. 1: 47. 2: 33, et al.

§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal occur; but they are exceedingly rare. E. g. of the former, are שִׁוַּרַשׁ and שָׁרַשׁ , part. מְשַׁרֵּשׁ Job 9: 15, מְלֻוֹשֵׁן (for so it should be pointed) Ps. 101: 5; of the latter, הִפְסִיחַ , הִפְסִיחַ , הִפְסִיחַ .

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3d pers. sing. Praeter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as הִגְדִּילְתִּי from הִגְדִּיל ; הִכְלִילְתִּי from הִכְלִיל ; but not always, as שָׁחַלְתִּי *shā-khāl-ti* from שָׁחַל . As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וְהִגְדִּילְתָּ *vegyā-ghūr-tā*.

§ 222. In the same manner, those few verbs, which retain Tseri in the *derived* forms, shorten it either into *Hhireq* or *Seghol*, when the tone is removed; e. g. וְהִגְדִּילְתָּ ; וְהִכְלִילְתָּ ; וְהִפְסִיחְתָּ .

[Note 1. All the Futures are with *Pattahh*, unless the Praeter has

two forms, *A* and *E*; as שָׁבַן and שָׁבַן, Fut. only יִשָּׁבַן, as in the Paradigm.

Note 2. In pause, the Tseri of verbs intransitive most frequently makes its appearance; e. g. דָּבַקוּ, and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as שָׁבַן, שָׁבַן only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I., comparatively very few, even in those which do occur.

Note 4. The verbs called *intransitive* are, in some cases, *transitive*. As before, *a potiori nomen fit*.

VERBS WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb שָׁבַן, (the example for Paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as ש is the first letter in this verb, ו the second, and ב the third; so verbs with Gutturals may be denominated, ש *guttural*, ו *guttural*, ב *guttural*, whose first, or second, or third *radical letter*, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva, under the first radical, these *more usually* have a *composite* Sheva. This may be called, the *smooth enunciation*.

E. g. וְעָמַד, וְחָזַק, וְאָסַף, וְעָמַד, וְחָזַק, etc.

Note. The Praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. וְעָמַד, Hiph. וְעָמַד, Hoph. וְעָמַד, etc.

§ 225. But *often* the Guttural retains Sheva simple; and then the vowel under the praeformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the *rough enunciation*.

E. g. וְעָמַד, וְחָזַק, וְאָסַף; instead of וְעָמַד or וְעָמַד, וְחָזַק or וְחָזַק, וְאָסַף or וְאָסַף. Only the verbs וְחָזַק and וְחָזַק, make such forms in Pe Guttural as וְחָזַק and וְחָזַק.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under

the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמֹד, not יַעֲמֹדִי, which would make an impossible syllable, § 42. § 140. So יִאָסֶפֶד, not יִאָסֶפֶדִי; יִהְיֶה, not יִהְיֶה־י.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shews.

Note. In this respect, verbs *Pe Resh* agree with verbs *Pe Guttural* § 111; e. g. תִּרְיֹם instead of תִּרְיִם.

§ 228. *Notes on the Paradigm.* (a) KAL. (1) *Inf. const.* receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יַעֲמֹד, יִאָסֶפֶד, also יִאָסֶפֶד. Inf. fem., like אֲשַׁמֶּה, חֲזַקְתִּי, חֲמַלְתִּי.

(2) *Future* also as יִאָסֶפֶד, (א commonly takes Hhateph Seghol in preference to any of the composite Shevas, and Seghol in preference to any of the short vowels). The two forms יִאָ and יִאֲ are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִאָסֶפֶד, plur. יִאָסֶפֶד. The sounds יִאֲ are reputed shorter and more rapid than יִאָ. The reason of their exchange for each other, in many cases, is not apparent to us; and it depended, no doubt, on the niceties of *viva voce* enunciation.

The Futures with Sheva simple are as יִהְיֶה, יִהְיֶה, having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the *final* Pattahh falls away, the *Praeformative* may take, and sometimes does take, Pattahh; as יִהְיֶה, plur. יִהְיֶה.

(3) *Imperative* with א, as אֲסַפֵּד, אֲחַז. With ה parag., as אֲסַפֵּה. Imp. fem. sing. אֲשַׁפִּי, אֲחַזִּי.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יַעֲמֹד, or (according to the *rough enunciation*) יַעֲמֹב. But in the Inf. *absolute*, with Hholem final, it is Pattahh (see a. 2. above); as יַעֲמֹד, יַעֲמֹד; very seldom with Pattahh in other cases, yet sometimes so, as יַעֲמֹד, Gen. 31: 27. Vav prefixed commonly occasions Pattahh. The increased Part. forms also receive it; as יַעֲמֹד, יַעֲמֹד. In Est. 8: 8, we find יַעֲמֹד, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough pronunciation, as יַעֲמֹד. Peculiar is יַעֲמֹד, § 142. e. 1. Vav prefixed changes the composite

Sheva to the *A* class; e. g. וְהִחֲדָרְ מִנִּי, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. וְהִעֲבִיר, Josh. 7 : 7, for *Inf. absolute* הִעֲבִיר; בִּזְעִיר, Deut. 26 : 12, for *Inf. const.* בִּזְעִיר. (3) *Future* with rough enunciation, as בִּזְעִיר; and so the *Part.* as מִחֲסִיר. מִזִּין is for מִזִּין, § 119. c. 1.

(d) *HOPHAL*. With rough pronunciation, הִחֲדָרְ; also very rarely, הִזְעִיר, § 142. e. 1; הִחֲדָרְ, *Inf. abs. sui generis*, Ezek. 16 : 4.

Note. The Daghesth'd conjugations, (i. e. Piel, Pual, and Hithpael), are *regular*, because they can never have a Sheva under their first radical.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle radical*, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the *Inf. const.* in *Kal* takes *Hholem*.

E. g. Fut. יִזְעַק, rarely as יִזְהַם; Piel נָהַג, נָהַם; Hiphil Imp. הִזְרִיחַ, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesth in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.

[§ 232. *Notes on the Paradigm.* (a) *KAL*. (1) *Inf. fem.* as שִׁחֲטָה, אֲחִלָּה; also as רָחֲקָה, וְעָקָה § 142. e. 1. (2) *Future*, anomalous יִצְחָק, § 142. e. 1.

(b) *PIEL*. In the *Praeter*, middle א takes either *Tseri* or *Hhireq* long before it; as מִאֵץ, מִאֵן. Middle ה, long *Hhireq*, as בָּהֵן. Middle ח and ע, long *Hhireq*, and rarely *Tseri*; as בָּחַשׁ, אֲחִיר, בָּעִר, יָעַה. Resh demands *Tseri*; as בָּרַךְ.

In the *Future*, *Inf.*, *Imp.*, and *Part.*, middle א and ר usually require Qamets before them; as יִפְאֵר, בָּרַךְ. But ה, ח, ע, most commonly take *Pattahh*; as יִרְהֹם, יִרְעֹר, etc.

(c) *PUAL* usually compensates for Daghesth excluded, by a *Hholem*, as יִגְאָל, בָּרַךְ; sometimes by Qibbuts impure, as רָחַץ, רָחַח.

(d) In *Hithp.*, the vowel before the Guttural is varied, just as in

the fut. Piel; see above under *b*. The accent affects Qamets here, in a peculiar way; e.g. הִתְחַמַּמְתָּ , instead of הִתְחַמַּמְתָּ , which is explained by § 142. *a*, and § 144. $\text{מִתְחַמֵּם} = \text{מִתְחַמֵּם}$ (§ 187. *b*. 3.), is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2 pers. sing. fem. takes a furtive Pattahh under the Guttural; e.g. תִּמְצֵץ instead of תִּמְצֵץ , § 52. 2. If the Pattahh under צ here was a proper vowel, the pointing would be תִּמְצֵץ , i. e. with ר *Raphē*. Punctuation like תִּמְצֵץ is very rare.

§ 234. Where the Guttural is preceded by י , י or י , immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as יִצְחָק ; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as שִׁמְעָה .

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e.g. שִׁמְעָה , or שִׁמְעָה .

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a Pause-accent, etc. retain *Tseri*. The *apocopate* forms take Pattahh.

Note 2. Verbs יִצְחָק frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either *dropped*, or *assimilated*, or become *quiescent*.

§ 238. These may be most conveniently distributed, into (*a*) Those which are irregular ב , i. e. in their first radical, (§ 223). (*b*) Those which are irregular ב , i. e. in their second radical. (*c*) Those which are irregular ב , i. e. in their third radical. (*d*) Those which are irregular ב and ב , i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פִּנָּה, פִּי, and פָּנָה, i. e. whose first radical is either נ, י, or נ.

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with נ for their first radical, belong to the class *Pe Guttural*, נ being treated as a Guttural. The verbs belonging to the class now in question, are those in which נ as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. אָבַד, אָבָה, אָכַל, אָמַר, אָפַד. Three more, viz. אָהַב, אָחַז, אָסַף, sometimes exhibit a *quiescent* נ, and sometimes a *guttural* one; e. g. יָאָחַז, יָאָפַד. For other explanations, see under Paradigm VII.

§ 241. *Notes on the Paradigm.* (a) KAL. (1) *Future* drops נ *quiescent* of the root in the 1st pers. sing., and retains only the נ *praeformative*, which designates the *first* person; e. g. אָמַר instead of אָאָמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of Hholem; as יָאָחַז (not יֵאָחַז); in אָהַב, the Fut. has both forms, e. g. 1st pers. sing. אָהַב and יָאָהַב.

Note. Quiescent נ here is not unfrequently omitted in writing; as יָאָפַד for יָאָפַד, יָאָמַר for יָאָמַר, etc; see § 63.

(3) *Inf. const.* from אָמַר, גָּאָמַר for גָּאָמַר, § 119. c. 1. *Imp.* once אָפַד for אָפַד, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as גָּאָחַז. (2) PIEL admits contraction; as גָּאָחַז for גָּאָחַז, גָּאָחַז for גָּאָחַז; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. גָּאָחַז for גָּאָחַז. *Future*, גָּאָחַז (with accent retracted § 129) instead of גָּאָחַז, גָּאָחַז for גָּאָחַז; see § 119. c. 1. Fut. once with Hholem, as גָּאָחַז, Jer. 40: 8. *Imperative*, גָּאָחַז for גָּאָחַז, § 119. c. 1. (4) HOPHAL, יָאָחַז (י for נ § 122. 2) for יָאָחַז, like the contractions in § 119. c. 1.]

Verbs Pe Yodh; Par. VIII.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a *Vav* for the first radical; e. g. יָלַד = יָלַד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical.

First Class of verbs Pe Yodh ; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped ; the Praeter and Part. are regular.

(b) In Niph., Hiph., and Hoph., the original ך appears ; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms ; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh ; as יָשַׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs ; as 1st pers. sing. Fut. parag. יֵאָדָּר (from יָדָר), יִקָּר (from יָקָר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri ; as יִדַּע, not יֵדַּע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes *Hhireq prolonged* in the first syllable ; as יִשָּׁן, יִרָשׁ, יִירָשׁ. See in Par. VIII.

Note. 1. *Yodh quiescent* is sometimes omitted here, in writing ; as יָבַשׁ for יִבַּשׁ, Ps. 102: 5, § 63. So יִירָאֵה for יִירָאֵה.

Note 2. The *Inf. constr.* of the masc. form, is not analogical here. It takes *Hholem* ; as יִבֶּשׁ, יִשָּׁן. One would naturally expect Pattahh.

§ 245. The *derived* conjugations, of both these species of verbs are alike ; and are as the model in the Paradigm.

[§ 246. Some verbs פֿ take both of the forms above noted ;

E. g. יָצַק, Imp. יִצַּק and יִצָּק ; יָקָר, Fut. יִקָּר and יֵקָר, also יִקָּר. The lexicons mark such.

§ 247. *Notes on the Paradigm.* KAL. (a) The Inf. of the class *Fut. E*, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used ; e. g. יִלְּצָה (not יִלְּצֶה) from יָלַצ, § 113. But sometimes the apoc. masc. form is used ; as יִלְּצֶה from יָלַצ ; fem. יִלְּצָה from יָלַצ ; with suffix. יִרְדָּתִי (רְדָתִי) from יָרַד, יִרְדָּתִי (רְדָתִי) from יָרַד, suff. state of the usual inf. forms, יִשָּׁבֶת, יִרְדָּתִי, etc.

(b) The Inf. of the class *Fut. A* is regular ; see § 244. b. note. 2.

Feminine forms are as יִבְלֶה, from יָבַל; יִרְאֶה from יָרָא. A form with *Vav fulcrum*, is יִשְׁוֹן.

(c) *Future* which has *Tseri*, is pure, so that it may be shortened; as it is in יִשָּׁב, with tone retracted, § 129. With ה־ parag., as יִדַּע, גִּדַּע. Altogether anomalous is יִיָּדַע.

(d) *The Imperative*, (1) *Of those with Fut. E*, is commonly *paragogic*; as יִרְדֵּה, יִלְכֵּה, יִלְחֵ (לָחַד), from יָרַד, יָלַח masc. forms; so with ה־ parag., as יִדַּע, masc. יָדַע, § 125. b. (2) *The Imp. of the verbs Fut. A*, regularly retains its *Yodh radical*.

(e) *NIPHAL*. (1) *Future* sometimes retains the *Yodh*, instead of exchanging it for the original ו; e. g. יִרְחֵל, יִרְרֵה with retracted tone, § 129. It is *peculiar*, also, that the first pers. sing. here retains *Hhireq* (like the other persons) in its first syllable, as אֶנְשֵׁב, אֶנְרֵשׁ, אֶנְיָסָר, etc.; not אֶנְשָׁב, etc. as in most other analogous cases.

(2) *Part. plur. const.* נוֹיָר (instead of נוֹיָרִי) from יָנַה; also נוֹקֵשׁ with *Tseri*, instead of נוֹקֵשִׁי, from יָקַשׁ.

(f) *PIEL*. The *Fut.* here, preceded by *Vav conversive*, drops the first of its *Yodhs*, and writes it by a *Daghesh* in the second; e. g. יִרְבֹּשׁ instead of יִרְיָבֶשׁ, יִרְדֹּה for יִרְיָדֹה, etc.

(g) *HIPHIL*. (1) *Future* with retracted tone; as יִרְיָלֵךְ. Sometimes the characteristic ה is retained in the *Future*; as יִהוֹשִׁיעַ for יוֹשִׁיעַ; so יִהוֹדֵה, יִהוֹיָסֵה, from יָדָה, יָיָסָה; comp. § 199. (2) *Imperative* sometimes retains its *Vav moveable* as; יִהוֹצֵא for הוֹצֵא, Gen. 8: 17. so יִהוֹשֶׁר for הוֹשֶׁר, Ps. 5: 9.

(h) *HITHPAEL* sometimes retains the original *Vav*, and uses it as moveable, e. g. יִהוֹנֵדֵעַ, יִהוֹנֵדֵה, יִהוֹנֵבֵחַ.]

Second Class of Verbs Pe Yodh; Par. I.X.

§ 248. These are such as have a *Yodh* originally for their first radical; which they retain in *Hiphil*, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. יָמַר, יָגַל, יָטַב, יָמַר, יָמַר, יָמַר, יָמַר *Hiph.*

§ 249. *The Future Kal* here is sometimes with *Pattahh*, and sometimes with *Tseri*; mostly *plenê*, but sometimes *defectivê*.

E. g. יִיָּטַב, as in the *Paradigm*; but also, יִיָּצַר, יִיָּצַר, יִיָּקַץ. Of course, this class of verbs agrees with the preceding one, as to the forms in *Kal*. But no *Inf.* of any of them actually occurs.

[§ 250. *Notes on the Paradigm.* *HIPHIL*, as the *Paradigm* shews,

may be written either *plené* or *defectivé*. (1) *The Fut.* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; יְיָשִׁירָה, Prov. 4 : 25; אֲיִסְרֶהָ, Hos. 7 : 2. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e. g. יְהַלִּיל, יְהַטִּיר. The like to this, is יִהְיֶה in Kal Future, § 247. c.

(2) *Imperative* once, Ps. 5 : 9, retains a moveable Yodh in the Qeri; as יְהִי־שָׁר. So the Part., as מְיַמְיָרִים, 1 Chron. 12 : 2.]

Third Class of Verbs Pe Yodh; PAR. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. יָצַג, יָבֵחַ, יָצַע, יָצָה. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יָשַׁר, יָצַר, יָצַק, יָסַר, יָסַד. Note 2.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פָּךְ; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the Lexicon of Gesenius, for convenience' sake, rather than from conviction. The fulness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pe Nun; PAR. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as יָבֵחַ, יָבֵחָ, יָבֵחָ. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as יָבֵחַ in the Paradigm. But *apocopate* forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf., Imp. יָבֵחַ, Fut. יָבֵחַ; Inf., Imp. יָבֵחַ, Fut. יָבֵחַ.]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פָּךְ.

The reason is, that the Daghes (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָחַם, not נִנָּחַם, the vowel in the first syllable being prolonged as usual, § 112. The verb נָחַם more usually drops נ in the Fut. of Kal; as נִחַם, but also נִחַחַם 2d person. In other respects, the verbs above named are *regular* in respect to Nun.

[§ 254. *Notes on the Paradigm.* (a) KAL. (1) Inf. const. like נִשְׁאֵן, occurs only in six verbs. Once נִשְׁאֵן from שָׁאַן, Ps. 89: 10. The reg. form, as נִגְעַן, נִצֵּר, נִקֵּם, is most frequent. Some verbs have both forms; as נִשְׁטַן and נִשְׁטַח. I find no example of reg. Inf. with final Pat-tahh. Fem. form with suffix, as נִשְׁתַּחֲוִי.

(2) *Future O* is more frequent than *A*, in these verbs. Fut. *E* only in נִחַחַם. Some verbs have both Fut. *O* and *A*, as נִדְרַהּ, נִדְרִי. Some at one time retain, and at another omit נ, in different examples of the Fut.; as נִדְרַהּ, נִצֵּר, etc.

(3) *Imp.* like the Inf. seldom drops the radical נ, § 252. *b*. The apoc. forms are like נִשְׁאֵן, נִשְׁטַח (before Maqqeph נִשְׁטַח־), נִחַחַם from נִחַחַם.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Daghesth, or prolongs the vowel; as נִשְׁאֵן, Piel and Niph. נִשְׁאֵן; נִחַחַם, Pi. and Niph. נִחַחַם, § 253. Once with Hholem, as נִמְוִיל. (2) *Inf. abs.* sometimes as נִגְוִי, נִחַחַם Ps. 68: 3, נִחַחַם Jer. 32: 4. (3) Part. once as נִחַחַם, with suffix נִחַחַמִּי.

(c) HIPHIL very rarely retains the נ; as נִחַחַם, נִחַחַם. So in Hophal, נִחַחַם. The usual vowel here is *short Qibbuts*, as in the Paradigm.

Note. The verb נִחַחַם imitates נִחַחַם in Kal; see Lexicon. The verb נִחַחַם assimilates its final ח also, before suffixes beginning with ה or נ; as נִחַחַם instead of נִחַחַם, נִחַחַם, etc. The Inf. is נִחַחַם for נִחַחַם (§ 107. 2), with suff. נִחַחַמִּי.

Remark. The great variety of usage, in verbs of this class, shews that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph. Hiph. Hophal, *irregular*. The Daghesth'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or Verbs irregular *נ*.

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

Verbs Ayin doubled (עָצָה); Par. XII.

§ 256. This class comprises all those, whose second and third radicals are the same letter, and which often drop the second radical in the course of inflection; as **עָצָה**, Praet. **עָצָה**, Inf. **עָצָה**.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

§ 257. The principal law of contraction is, that the second radical is dropped, and with it the points of the preceding letter, (whether a proper vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. **עָצָה**, **עָצָה**; **עָצָה**, **עָצָה**, etc. The alterations occasioned in the formative prae^{fixes} etc. by this, will be considered in the sequel.

Note. All the forms which have an impure vowel in them, or a Daghes forte in the middle radical, are incapable of contraction; e. g. **עָצָה**, **עָצָה**, etc.

§ 258. Any accession to the end of a contracted form, (by declension, or in any other manner), causes the second radical to reappear by a Daghes forte, but does not restore to the first its original vowel.

E. g. **עָצָה**, contr. **עָצָה**, with accession **עָצָה** *sāb-bū* (not **עָצָה**), **עָצָה**, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghes in the last radical, and joined on to the preceding vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables, **יָ** and **יָ** with the tone, are inserted before suffixes beginning with a consonant.

In the Praeter **יָ**, as **עָצָה**, **עָצָה**; in the Fut. and Imp. **יָ**, as **עָצָה**, **עָצָה**. The Arabian, while he writes the words fully regular in these cases, pronounces them like the Hebrew.

§ 260. The Praeformatives of tense and conjugation, in-

stead of the *short* vowel which they have in regular verbs, usually assume long *pure* vowels in the contracted forms, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. *הִסְבֵּב* instead of *הִסְבֵּב*.

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal. Fut. *יָסַב* appears to come from a full Fut. *יִסְבֹּב*, (like the Arabic Future), so that when ס is thrown, by contraction, into the second syllable, and Pattahh comes to stand in a simple syllable, it of course becomes long, i. e. goes into Qamets, § 130. So in Niph., where we have *יָסַב* apparently for *יִסְבֹּב*, and in the Fut. *יָסַב* for *יִסְבֹּב*; in Hiph., *יָסַב* from *יִסְבֹּב*, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. *יָמַר*, apparently from *יִמְרַר*; so Niph. *יָחַל* as from *יִחְלַל*; Inf. *יָחַל*, as from *יִחְלַל*, etc.

§ 261. A *second mode of contraction* is, to insert a Dagghesh in the *first* radical (after Praeformatives), to give those Praeformatives the regular short vowel, and then omit doubling the last radical, when the word receives an accession at the end. The epenthetic ו and י are also omitted, in this case.

E. g. Kal. Fut. *יָסַב*, etc.; Hiph. *יָסַב* (from *יִסְבֹּב*) instead of *יָסַב*; Hoph. *יָסַב* (from *יִסְבֹּב*) instead of *יָסַב*.

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually take the place of the regular Dagghesh'd conjugations here; but not always; and sometimes both exist together, either as synonymous, or with shades of difference, § 188. § 175. a.

§ 263. Verbs ע"ע, with the second and third radicals *Guttural*, lengthen the preceding vowel, in cases where Dagghesh forte should be inserted but is excluded by the *Guttural*, § 112.

E. g. *שָׁחַח*, contr. *שָׁחַח*, 3d pers. fem. *שָׁחַחָהּ*, 1st pers. *שָׁחַחְתִּי*. So *מָרַר*, 3d fem. *מָרַרָהּ* (not *מָרַרָהּ*), *מָרַרְתִּי* (not *מָרַרְתִּי*), etc.

Remark 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

Remark 2. The student must not fail to note, that in *Kal*, verbs ע"ב often retain the *regular form* ; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the Paradigm ; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is קָהַן, Fut. יִקְהֶה and יִקְהֶן ; so קָהַן, Hiph. יִקְהֶן.

[§ 264. *Notes on the Paradigm.* (a) *KAL.* (1) *Praeter* of verbs final Hholem, conforms to the law of contraction in § 257 ; e. g. קָהַן, 3 plur. קָהְנוּ ; and so קָהְנוּ, etc. Once, קָהְנוּ = קָהְנוּ, Ps. 64 : 7, or perhaps for קָהְנוּ of the second form of contraction, Daghes being omitted, § 73. Note 3.

(2) *Inf. const.* sometimes with *Pattahh* ; as קָהְ, Inf. fem. קָהְ from קָהְ. The Inf. is, in a considerable number of cases, written with a *Vav fulcrum*, § 64 ; e. g. קָהְ, דָּוִם, קָהְ. So Imp., even with a Daghes, as קָהְ, דָּוִם. Rarely is the Inf. as קָהְ, Ecc. 9 : 1.

In the suffix state, or before Maqqeph, the Inf. having a pure *O*, shortens it ; as קָהְ, קָהְ ; קָהְ, קָהְ.

(3) *Future* usually has Hholem pure ; but sometimes it appears with *Vav fulcrum*, § 64 ; as קָהְ for קָהְ. This Hholem is shortened by losing the tone ; as קָהְ, קָהְ, Ps. 67 : 2, or קָהְ, Is. 27 : 11 ; קָהְ.

The Fut. with *Pattahh* also occurs, which gives a Tseri to the Praeformative ; as קָהְ, קָהְ, 1st pers. with *Yodh fulcrum*, § 64, from קָהְ.

The Fut. also has *Shureq*, in a few cases ; as קָהְ. So the second kind of contracted Future ; as קָהְ (= קָהְ) instead of קָהְ, from קָהְ.

4. *Imper.* also has *Pattahh* sometimes ; as קָהְ ; with ה parag. as קָהְ ; with a Resh, as קָהְ. The Imp. *O* of course shortens this vowel, when the tone is removed ; קָהְ, קָהְ.

(b) *NIPHAL.* (1) *Praeter* sometimes with Tseri, as קָהְ ; also with Hholem, as קָהְ, Is. 34 : 4. The Praeform. has sometimes other vowels besides Qamets ; e. g. קָהְ from קָהְ ; קָהְ from קָהְ ; קָהְ from קָהְ ; where the vowel under ק is long, because of the Dag. forte omitted in the second radical ; which conforms to the *second* mode of contraction described above, § 261. Comp. § 260. Note, at the end ; also § 111. § 112. According to these forms, we find קָהְ (from קָהְ), Ezek. 22 : 16 ; קָהְ (from קָהְ), Jer. 22 : 23.

(2) *Inf. abs.* with Hholem ; as קָהְ, קָהְ. *Inf. const.* with Tseri ; as קָהְ, קָהְ, § 261. § 112.

(3) *Future* with Hholem ; as קָהְ, with Resh קָהְ 2d pers., קָהְ 3d pers. plur. from קָהְ.

(4) *Imp.* with Hholem; as הִירָמוּ. (5) *Part.* with Tseri; as יָמַס.

(c) HIPHIL has a *pure* Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels; e. g. הִסֵּב Hiph., 2 pers. הִסֵּבְתָּ, etc.

(1) It should be noted here, that Hiphil not only takes a *Patakh final*, in case it has a Guttural or a Resh in the last syllable, as הִשֵּׁה, הִמַּר; and in Pause, as הִתָּה, § 145; but also, not unfrequently, without either of these reasons; as הִדְבֵּר, הִדְבַּר, *Part.* מִדְבֵּל.

(2) *Praeter*, once הִזְיֵל = הִזְיַל, § 261. *Sui generis* is הִפְתִּירָה for הִפְתִּירָה, Prov. 24: 28; unless it may come from פִּתְרָה, which is more probable. (3) *Future* with tone retracted, as נִרְסַב, etc.

(d) HOPHAL has no special anomalies except the manner in which the Praeform. is pointed, הִרְסַב for הִרְסֵב.

§ 265. The resemblance between verbs עָ" and עֵ" is great. Hophal is the same in both; and the Praeformatives take, in the same way, a long pure vowel. Besides these *general* resemblances, there are many *particular* instances, in which verbs עָ" exhibit the same appearance as verbs עֵ".

E. g. Inf. בָּרוּר from בָּרַר, בָּרוּקוּ (instead of בָּרוּקוּ) from בָּרַק. Fut. תָּבַם (for תָּבַמָּה) from תָּבַם. Inf. בָּרוּר (for בָּרוּרָה) from בָּרוּר. Fut. תָּבַם, from תָּבַם, שָׁבַם (for שָׁבַמָּה) from שָׁבַם. It may be doubted, however, whether the root is not עָ" in all these cases, § 298. § 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs עָ", with the *first* form of contraction (§§ 257—260), sometimes omit the usual *Daghesh forte* in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. תָּבַלָה for תָּבַלָה, תָּבַלָה for תָּבַלָה; Inf. תָּבַלָה for תָּבַלָה; Niph. תָּבַלָה for תָּבַלָה Is. 19: 3, Fut. תָּבַלָה for תָּבַלָה Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpupal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms *only*; 20 have Poel etc. forms *only*; 10 have Pilpel etc. forms *only*; 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pulpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second mode of contraction* there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav ; Par. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes *monosyllabic*.

This species of verbs, also, might justly be called *contracted* ; so that verbs עָצ may be named the *first* species of *contracts*, and verbs עָצ the *second*.

§ 268. The laws of contraction are substantially the same here, as in verbs עָצ ; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(a) The vowel of the *contracted* form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables ; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out ; comp. § 257.

E. g. Uncontracted עָצָם, contracted עָצָם = עָצָם ; the original ו conforming to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א, in order to conform to the Pattahh of the root, which Pattahh then quiesces in the substituted א, and therefore becomes *Qamets*. So Praeter *E* and *O* ; e. g. מָצָה, contr. מָצָה = מָצָה, Vav conforming to the final vowel Tseri (§ 117. 2) ; בָּוֶשׁ *bā-vōsh*, contr. בָּוֶשׁ *bōsh* ; Hiph. מָצָה, contr. מָצָה, the Vav, after conforming to the vowel i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. מָצָה, there seems to be a transposition of the Vav to the first syllable ; as if מָצָה were put for מָצָה. But see and comp. Hoph. of verbs עָצ, § 260. Note. § 264. d.

Note. All the forms where *Vav* takes a Daghest forte, and also where it is immediately followed by ה as the third radical, are incapable of contraction ; e. g. עָצָה, עָצָה, etc.

(b) The Praeformatives all take long *pure* vowels, in the contracted forms ; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common regular forms ; like those in verbs עָצ, § 260. with the Note.

E. g. Kal Fut. יָקוּם, as if from יָקוּם (comp. the Arabic Fut. يَكُومُ); Part. יָקוּם, as if from יָקוּם, an old Part. form; Imp. and Inf. יָקוּם, as if from יָקוּם. So in Niph. יָקוּם, as if from יָקוּם; Hiph. יָקוּם, etc.

(c) In like manner as verbs עָע (§ 259), these verbs insert ה and וּ with the tone, in the Praeter and Future, before suffixes beginning with a consonant.

E. g. Niph. Praeter, יָקוּמוּתָּ, יָקוּמוּתָּ; Kal Fut. יָקוּמוּתָּ. So far as the principle extends, it is just the same as in verbs עָע. But in verbs עָע, it extends only to the Praeter of Niph. and Hiphil for ה, and only to the Fut. of Kal for וּ; while in verbs עָע, it extends throughout the four contracted conjugations.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָע; see § 100. g.

§ 269. Piel, Pual, and Hithpacl are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are יָקוּם, יָקוּם. Most instances of Piel assume Yodh; as יָקוּם, יָקוּם, for יָקוּם, etc. In regard to the difference between יָקוּם in verbs עָע, and יָקוּם here, see § 175. b. Note.

Remark 1. The 2d and first persons in Kal Praeter, are peculiar, inasmuch as they take a short vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner in Kal Praet. 3d persons, and in Niphal throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. יָקוּם, (instead of יָקוּם which we might expect), the vowel conforms to the Vav with the U sound. It might, indeed, take the O sound equally well, (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs עָע. So in Niph. Praet., יָקוּם (instead of יָקוּם), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the characteristic Yodh.

[§ 270. *Notes on the Paradigm.* (a) KAL. (1) Praeter rarely as יָקוּם, Hos. 10: 14; Fem. 3d pers. once with ה, as יָקוּם (like the Chald.,

Syr., and Arab.), for **פָּתַח**, Ezek. 46 : 17. In Mal. 3: 20, **פָּתַח** comes from **פָּתַח** = **פָּתַח**, comp. § 181. *b*. Very seldom is the 3d person with **Pattahh**; e. g. **פָּתַח**, **פָּתַח**, as if from **פָּתַח**, **פָּתַח**.

A verb *final Tseri*, the Par. exhibits. The final **ה** of **מָת**, (and of other verbs ending with **ה**), before a suffix beginning with **ה**, is designated by a Daghes in the suffix letter, instead of being fully written.

Verbs final Hholem are also found, among the class **עו**. They retain the **ו** in the 3d pers. *Praeter*, because it is homogeneous, and the third person is protracted; e. g. **בּוֹשׁ**, **אָזַר**. But in the other persons, (which are shorter), they usually omit the **Vav**; e. g. **בּוֹשׁה**, **בּוֹשָׁה**, **בּוֹשָׁה**, **בּוֹשָׁה** — **בּוֹשָׁה**, **בּוֹשָׁה**, **בּוֹשָׁה**. Inf. Imp. Part. also **בּוֹשׁ**.

(2) *Inf. const.* sometimes with *Hholem*; as **מָוֹת**, **בּוֹא**, **טוֹב**, etc.; the **Vav** is sometimes omitted, as **לָבֹא** etc. § 63.

(3) *Fut.* sometimes with *O*; as **יָבוֹשׁ**, **יָבוֹשׁ**, **יָבוֹשׁ**. *Defective* forms are **יָקָם**, **יָקָם**, etc. Fem. plur. sometimes without the epenthetic **י**, as **תִּשְׁבְּנָה**, or **תִּשְׁבְּנָה**, instead of **תִּשְׁבְּנָה**.

Fut. apoc. as **יָקָם**, with *Hholem* pure and mutable; e. g. **יָקָם** *vāy-yā-qōm*, **יָקָם** *tā-shōbh-nā*. It is sometimes written as **יָקָם** (*Vav fulcrum*), not unfrequently it appears with *Qibbuts*, as **יָקָם**. With a *Guttural* or *Resh*, the *apoc. Fut.* usually takes **Pattahh**; as **יָקָם**, **יָקָם**.

(4) *Imper.* also written as **יָקָם**, **יָקָם**, etc. § 63. *Parag.* as **יָקָם**, etc. *Imp. apoc.*, as **יָקָם**, like the *Fut. O* pure.

(5) *Part.* with *O*, as **יָקָם**; with *E*, as **יָקָם**, § 202. With *א* retained, as **יָקָם**, **יָקָם** = **יָקָם**.

(b) **NIPHAL**. (1) *Praeter* rarely with *Tseri* penult, as **יָקָם**. Out of the 3d pers. *Hholem* is usually exchanged for *Shureq*, (§ 127. Exc. 1), as being equally homogeneous with the *Vav*, and somewhat shorter; which is required, because the accent is thrown forward upon the epenth. **ו**. *Hholem* rarely remains; as **יָקָם**.

(2) *Inf. const.* rarely with *U*; as **יָקָם**. (3) *Part.* also has rarely *U*; as **יָקָם** for **יָקָם** = **יָקָם**.

(c) **HIPHAL**. (1) *Praeter* written defectively is rare; as **יָקָם** = **יָקָם**. Sometimes the epenth. **ו** is omitted; as **יָקָם** = **יָקָם**, **יָקָם** = **יָקָם**; **יָקָם**, **יָקָם**, instead of **יָקָם**, **יָקָם**. So also, not unfrequently in the 2d and 1st pers., the forms imitate verbs **עו**; e. g. **יָקָם** for **יָקָם**, **יָקָם** for **יָקָם**, etc. Sometimes with *Tseri*; as **יָקָם**, **יָקָם**, etc. With *Hhateph Seghol* under the *Praeform*; as **יָקָם**.

Peculiar is **יָקָם**, **יָקָם**, and **יָקָם**, as if from roots **עו**; see *Lexicon*. Once **יָקָם** (from **יָקָם**), like verbs **עו** in the second form of

of contraction, § 261. The praeform. ה, (in the derivatives of עור and עור) takes Pattahh instead of a comp. Sheva; e. g. הַעֲרִיזוֹת, הַעֲרִיזוֹת, הַעֲרִיזוֹת.

(2) *Inf. fem.* once הִנָּבֶה, *apoc. form of masc.* הִנָּבֶה. *Inf. abs.* once; הִנָּבֶה because of the Guttural. (3) *Fut.* הִנָּבֶה; comp. forms in § 261, which this imitates. In the plur. fem. תִּקְיָמְנָה, instead of תִּקְיָמְנָה, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. *Fut. apoc.* shortens the Tseri, whenever it loses the tone; e. g. אֶל־תִּקְיָמְנָה, וְיִקְרָע. With a Guttural or Resh; as וְיִקְרָע, וְיִקְרָע.

(4) *Imper.* once with *Tseri*; as הִשְׁיִיב, 2 K. 8:6. (5) *Part.* rarely as מַסִּית, מַלְיָן, (for מַסִּית, מַלְיָן), imitating verbs עֵשׂ; see § 261.

(d) HOPHAL is sometimes written with *Qibbuts vicarius*; as יִקְמָתוּ, הִפְסֵר, instead of יִקְמָתוּ, הִפְסֵר, § 41.

(e) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs עֵשׂ, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.

(f) Hithpolel, like Hithp. in reg. verbs § 218, often takes Pattahh in the final syllable; which in pause becomes Qamets, as הִתְחַבֵּלָה. Once the ה of the Praeform. is omitted in the Part., as בְּהִקְיָמָם for בְּהִקְיָמָם, Ps. 139:21.

(g) Pilpel etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in כָּוַל; and Hithpalpal only in הוּל.

§ 271. *General remarks on verbs עֵשׂ.* (a) The great similarity of them to verbs עֵשׂ is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted, whether more or less of these forms, so much like עֵשׂ, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(b) The number of verbs עֵשׂ is about 141. Of these, 13 are לָה, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. גָּנַע, הָוִיר, עָנַת, עָנַת, רָיַח, and שָׁנַע; the rest are contracted. Five only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kál, verbs עֵשׂ in all respects are like those עֵשׂ,

[§ 274. *Notes on the Paradigm.* KAL. (1) *Praeter* has Yodh only in three verbs, viz. בִּיַן, רִיב, דִּיַן; and where this is retained, the epenth. י is inserted before the formative suffixes, beginning with a consonant; as the Par. shews. All the other cases of the *Praeter*, conform to that of verbs עָל.

(2) *Future* in all respects resembles *Hiphil*, in regard to form. So the apoc. form also; e. g. יִבֶּן, יִבְנוּ; יִשָּׂא, יִשְׂאוּ. (3) *Part.* in one case is regular, viz. אֹרֵב, from אָרַב.

Note. Very few verbs are exclusively עָל; most being also עָל in Kal. The older grammarians and lexicographers admitted no class עָל, but ranked such forms as בִּיַן under *Hiphil*, with an *aphaeresis* of the ה. But as this is without other example, and as the kindred languages exhibit verbs עָל, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually *quiescent*, § 119. *b.* Throughout verbs לָא, Aleph is *quiescent* or *otiant*, when it ends a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in *Tseri*. (b) In the *Fut.* and *Imp.* of all the conjugations, before a *sufformative consonant*, א quiesces in *Seghol*. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with *Pattahh*, it lengthens it into *Qamets*.

E. g. מִצַּחֵה, מִצַּחֵהוּ, מִצַּחֵהוּ, etc. In Kal, the *Fut.* יִצַּח with *Pattahh* (Aleph affects the *Fut.* like a Guttural § 235), becomes יִצַּח; in *Niph.* we have יִצַּח instead of יִצַּח; *Pual*, מִצַּח instead of מִצַּח, etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and *Qamets* etc. (made by quiescence) fall away, like any

mutable pure vowels; e.g. מָצָא, fem. מָצְאָה; Fut. יִמְצֹא, 2d fem. תִּמְצְאִי, etc. See § 127. Exc. 4. So Piel מָצָא, fem. מָצְאָה, etc.

[§ 278. *Notes on the Paradigm.* (a) KAL. (1) *Praeter of verbs final Tseri*, usually retain it here; as יָרָא, יָרְאָה, יָרְאָה, etc. The 3d pers. sing. fem. sometimes takes ת (like the Aramaean); as קָרְאָה, Is. 7: 14. Sometimes these verbs are written *defectivè*; as מָצְאָה for מָצְאָהִי, § 63.

(2) *Inf. fem.*, as יָרְאָה, יָרְאָה, also with ת, as מְלַאֲת = מְלַאֲתָה, קָרְאָה (with ו fulcrum merely) = קָרְאָה; see § 119. c. 3. *Inf. masc.* sometimes as יָרְאָה = יָרְאָה, § 63.

(3) *Imp.* יָרְאָה *ye-rû*, = יָרְאָה, see § 118. In plur. fem., קָרְאָה, apoc. for קָרְאָה; יָרְאָה for יָרְאָה, from יָרְאָה, is *sui generis*, Cant. 3: 11. Qaere, is not the root יָרְאָה?

(4) *Part. fem.* מָצְאָה for מָצְאָה, יָרְאָה for יָרְאָה, § 119. c. 3. With suff. בְּדָאָה for בְּדָאָה, § 118.

(b) NIPHAL. (1) *Praeter fem.* נִפְלְאָה; see under a. 1. above. Forms *defectivè*, נִפְלְאָה for נִפְלְאָה. (2) *Inf. abs.* נִפְלְאָה. (3) *Part.* sometimes as נִפְלְאָה, seemingly from נִפְלְאָה.

(c) PIEL. *Inf.* sometimes as מְלַאֲת, מְלַאֲת; comp. a. 2. above.

(d) HIPHIL. *Praeter defectivè*, as יָרְאָה = יָרְאָה; *Inf.* also יָרְאָה, Jer. 32: 35.

§ 279. *Interchange of forms between verbs לָא and לָה.* In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָא imitate verbs לָה.

(1) *As to vowels.*

(2) *As to consonants.*

KAL יָרְאָה for יָרְאָה
Part. מָצָא for מָצָא
PIEL מְלַאֲת for מְלַאֲת
Fut. יִמְצֹא for יִמְצֹא
Inf. מְלַאֲת for מְלַאֲת
HITH. יְהִיבֹא for יְהִיבֹא

KAL. Imp. יָרְאָה for יָרְאָה
נָסָה for נָסָה
Fut. יִרְאָה for יִרְאָה
NIPH. נִרְאָה for נִרְאָה
Inf. const. יְרַאָה for יְרַאָה
PIEL, יְמַלֵּא for יְמַלֵּא

(3) *As to both vowels and consonants.* KAL. יָרְאָה for יָרְאָה, see § 118. Part. act. יָרְאָה for יָרְאָה, § 118. יָרְאָה for יָרְאָה, § 118. Pass. נָשָׂא for נָשָׂא, Ps. 32: 1.

NIPH. נִרְאָה for נִרְאָה. Fut. יִמְצֹא for יִמְצֹא, § 118.

PIEL. יְרַאָה for יְרַאָה, § 118.

HIPH. הִמְצִיחֵיךָ for הִמְצִיחְךָ . Part. מְקַנֵּה for מְקַנִּי .

HITH. הִתְנַבֵּחְךָ for הִתְנַבֵּחְךָ . הִתְנַבֵּחְךָ for הִתְנַבֵּחְךָ .

Compare with these resemblances to verbs לָה , the similarities of those verbs to לָה , in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final *Yodh*, or a final *Vav*; both of which coming at the end of a word, after a heterogeneous vowel (*Patahh*), conform to the vowel, i. e. become ה , and quiesce in it, § 117. 2.

Note. Verbs originally לָה are few; e. g. as שָׁפַחְךָ for שָׁפַחְךָ , 1st pers. Praet. שָׁפַחְךָ ; most verbs לָה , are originally לָה . Only the *derivate* forms develop the original root; e. g. נָקַר from $\text{נָקַר} = \text{נָקַר}$; קָצַר from $\text{קָצַר} = \text{קָצַר}$. Verbs with ה Mappiq, are verbs which originally have a final ה , and belong to the class of ב *Gutturals*.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) *Praet.* 3d pers. fem., where the final radical is exchanged for ת ; as נָקְחָהּ , נָקְחָהּ , etc. (2) *Part. pass.*; as גָּלְיָי *gāl-yāy*, where the *Yodh* remains a proper consonant.

§ 282. The rules of *quiescence*, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter*, 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets. See Paradigm.

(b) The other forms without accession at the end, take ה throughout; excepting the Imp. 2 masc. sing., which has ה , and the Inf. abs. which has ה .

(c) Before *sufformatives*, beginning with a consonant, (1) The *Praeter* of Kal has ה . (2) The *Praeter* of all the derived conjugations, has ה . (3) The Fut. and Imp. throughout have ה . See Paradigm.

(d) Before *sufformatives* beginning with a vowel, the Quiescent falls away.

E. g. גָּלְיָי instead of גָּלְיָי , גָּלְיָי for גָּלְיָי , etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. גָּלְיָי instead of גָּלְיָי , § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

[§ 283. *Notes on the Paradigm.* (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂתָּ for עָשִׂיתָ, comp. § 278. a. 1. With *Vav* moveable, once, שָׁלַחְתִּי, Job 3: 26. Forms written *defectivè* are rather unusual; as בָּלִיתִי for בָּלִיתִי.

(2) *Inf. abs.* sometimes drops the ה, and takes the form גָּלוּ for גָּלוּהוּ, etc. Twice it even takes ה; as שָׁתוּת, רָאוּת. *Inf. constr.* rarely as קָנֹה, עָשָׂה. Fem. form רָאָה, retaining the *Vav*, Ezek. 28: 17. Once הָיָה, in Ezek. 21: 15.

Note. The usual *Inf. constr.*, as גָּלוּת, is a fem. Segholate form, and is merely a contraction of גָּלוּת; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) תִּהְיֶה, תִּבְּרָא, תִּזְכֹּר, (instead of תִּהְיֶה, תִּבְּרָא, תִּזְכֹּר), are merely imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) The *Yodh quiescent* of the root, is sometimes omitted before suffixes as תַּעֲשֶׂינָה for תַּעֲשִׂינָה; and sometimes it becomes *otiant*, by reason of a Dag. euphonic, as תִּרְאֶינָה; and even falls out here also, as תַּעֲשֶׂינָה.

(γ) The *Apocopate Future* is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.

(2) Forms without a furtive vowel.

		full form.	apoc. form.	full form.	apoc. form.	
Sing.	3	יִגְדֶּה (יִגְדֶּה)	יִגְדֶּה a	יִבְרָא	יִבְרָא, (יִבְרָא)	i
—	2	תִּגְדֶּה	יִגְדֶּה b	יִהְיֶה	יִהְיֶה, יִהְיֶה, (יִהְיֶה)	j
—	1	אִגְדֶּה	יִגְדֶּה c	יִחְיֶה	יִחְיֶה, יִחְיֶה, (יִחְיֶה)	k
Plur.	1	נִגְדֶּה	יִגְדֶּה d	...	יִבְרָא	l
gutt.	3	יִשְׁעָה	יִשְׁעָה e	יִפְתָּה	יִפְתָּה Job 31: 27.	m
—	2	תִּשְׁעָה	יִשְׁעָה f	יִרְאָה	יִרְאָה, in otio (§ 57. a)	n
gutt.	3	יִעֲשָׂה	יִעֲשָׂה g	יִרְדָּה	יִרְדָּה, יִרְדָּה, Ps. 72: 8.	o
	3	יִחְרָה	יִחְרָה h	יִשְׁבָּה	יִשְׁבָּה	p

Note 1. The Segholate forms in verbs differ, in one respect, from those of nouns, etc.; inasmuch as verbs take Hhireq medial for a penultimate vowel; whereas nouns etc. allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, a, e, and h, have Hhireq medial for a penult vowel.

Note 2. In the apoc. forms of the 2d and 1st persons, sing. and plural, the Hhireq is prolonged into Tseri, so b, c, d, not יִגְדֶּה, יִגְדֶּה, etc. On the other hand, the third person very rarely has a Tseri in the penult, like יִשְׁלָה from יִשְׁלָה, under a.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ח may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קֶשֶׁת, קֶרֶךְ, etc. The learner will observe, that the Hhireq under the Praeform. is occasionally prolonged, and becomes Tscri; e. g. in *i*. In *l*, the Pattahh in יִלְחַד *yi'hhd*, is only *furtive*, as the Dag. lene in דִּשְׁעוּ shews.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh; e. g. יָדִי instead of יִדִּי or יִדִּי, etc. See the ground of this, in § 120. *b*. So also יָדָה (written once יָדָה § 125. *a*), from יָדָה.

Note 5. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. וַיִּבְרָה 2 K. 1: 10. וַיִּבְרָה 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in *Kal*, have the common form of two Seghols, as בָּלֶךְ. In this respect the forms of *Kal* are distinct from those of *Hiphil*, which adopts the double Seghol, wherever the nature of the word permits.

(4) *Imp.* For the forms גָּלִי, גָּלִי, instead of גָּלִי, see § 118. Notes 1. 2. 3.

(5) *The act. Part. fem.* is גֹּלִיָּה (for גֹּלִיָּה § 118). Sometimes it assumes the form גֹּלִיָּה, plur. גֹּלִיָּה, as if from גָּלִי, of the form חֲמִיךְ, § 212. 6.

(6) *The pass. Part.* rarely as עָשָׂה for עָשָׂה, צָפַי for צָפַי. In *Kethib*, נִטְוֶה *netū-vōth*, *Qeri*, נִטְוִיָּה.

§ 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With *Nun*, יִרְבֶּיךָ, יִרְבֶּיךָ and יִרְבֶּיךָ. Emphasis, הִסְתַּדֵּה Ps. 57: 2. *Imp.* הִסְתַּדֵּה, Is 21: 12. With ה parag., also, Fut. אֶהְיֶיךָ.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and *Imp.* of verbs לָה have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.

§ 285. NIPHAL. (1) *Praeter* sometimes with Hhireq before ו; as נִקְרָה from נִקְרָה. In pause, נִקְרָה from נִקְרָה.

(2) *Inf. abs.* rarely as נִבְלֹת. *Inf. const.* very rarely, as הִרְאָה, Judg. 13: 21.

(3) *The fut. apoc.* here, merely drops the final ה with the preceding vowel.

§ 286. PIEL. (1) *Praeter* sometimes with Hhireq before י; גָּזְרִיתָ. (2) The apoc. forms in this Conj., not only drop their final ה with its vowel, but also the Daghest forte from the middle radical, (see Par.), because this letter now becomes a *final* one; § 72. The preceding vowel is sometimes prolonged, as וִירָתוֹ = וִירְתוֹהָ.

(3) With Yodh restored; Imp. גִּזְרִי (for גִּזְרִי, § 73. Note 3). Fut. with Suff. תִּגְזַרְמִינִי.

§ 287. HIPHIL. (1) *Praeter* sometimes with Hhireq; as הִגְזִיתִי, הוֹרִינִי. Sing. fem. 3d pers. sometimes as הִגְזָתָה; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הִרְצָתָה, הִרְצָתָה. Also as the Chaldee, הִרְצִיתָ for הִרְצָתָה; comp. § 283. 3. a.

(2) *Inf. abs.* once as הִרְצֶה. *Inf. const.* once, הִקְצֹתָ for הִקְצֹתָ, Lev. 14: 43. (3) *Fut.* once, 3d pers. plur. הִמְסִי הִמְסִי, like the Chaldee רִמְסִי, etc. Once תִּמְחִי for תִּמְחִי, Jer. 18: 23.

§ 288. *Futures apococate.* Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. נִרְצֶה, נִרְצֶה, נִרְצֶה. Here the penult vowel is Seghol, or (under a Guttural) Pattahh. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 108.

(2) With nude apocope; as נִרְצֶה, נִרְצֶה, נִרְצֶה, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as הִרְצֶה, הִרְצֶה, instead of הִרְצֶה, הִרְצֶה, etc. With a Guttural, as הִרְצֶה for הִרְצֶה, etc.

§ 289. *Peculiar anomalies.* Such are the endings in (..), in Inf. Fut. and Imp.; e. g. Inf. Kal, הִרְצֶה to be; Piel, עֲצֹה opprimendo; Hoph. הִרְפֶּה. Kal Fut. תִּהְיֶה, תִּהְיֶה for תִּהְיֶה. Piel, תִּהְיֶה. In Syr. and Chaldee, the Fut. ends in אֵ or י, in these verbs.

§ 290. *Imitations of verbs* לָא; comp. § 279. (a) *Imitation in respect to the consonants*; e. g. רִצִּיתִי for רִצִּיתִי; נִשָּׂא Inf. abs. for נִשָּׂא, Imp. הִנָּא. So יִשָּׂא, יִשָּׂא, for יִשָּׂא, יִשָּׂא; שָׂא for שָׂא Piel; יִשָּׂא for יִשָּׂא, Ecc. 8: 1. (b) *As to vowels*; e. g. תִּהְיֶה for תִּהְיֶה, תִּהְיֶה; אִשָּׂא for אִשָּׂא; Piel Inf. עֲצֹה for עֲצֹה; Part. Niph. נִתְּחֶה for נִתְּחֶה; תִּגְזֶה for תִּגְזֶה.

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in לָא and in לָה, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. *Pilel* appears only twice, viz. in בָּאָה (contract. בָּאָה, § 119. c. 1), from בָּאָה; and in מִטְחֵלִי Part. const. plur., from מִטְחָה, *Pilel* מִטְחֵה.

Hithpalet appears only in שָׁחָה, Hith. הִשְׁחָה, Fut. apoc. יִשְׁחָה instead of יִשְׁחָה, § 120. b. Inf. with ה parag. הִשְׁחָה, 2 K. 5: 18.]

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Dag. forte in the suffix letter; e. g. בָּרַתְּ, בָּרַתְּ, בָּרַתְּ, בָּרַתְּ, etc. So also, בָּרַתְּ he died, בָּרַתְּ, etc.]

Verbs doubly anomalous.

§ 294. These are such as have two radicals, (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as אָהָה, נָשָׂא, נָשָׂא, נָשָׂא, etc.

Note. Very few cases occur, like בָּרַתְּ, where two irregular letters come together. Two cases only occur of verbs irregular לָ and טָ; e. g. בָּרַדְּ, and נָכַסְּ; for which see *Lexicon*. The verbs נָוַד and נָוַדְּ, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular לָ; and in regard to the *third* radical all the phases of verbs irregular טָ; see Par. XVII seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs לָ and טָ.

אָהָה, Hiph. fut. apoc. אָהָה 1 Sam. 14: 24 for אָהָה.

אָהָה, Imp. אָהָה Ex. 16: 23, by *Syriasm* for אָהָה (§ 119. d. 2); Fut. with suff. אָהָה 1 Sam. 28: 24, for אָהָה.

אָהָה, Praet., in pause אָהָה Jer. 3: 22; Imp. in pause, אָהָה for אָהָה (§ 119. d. 2. § 147); Fut., אָהָה Deut. 33: 21, for אָהָה, the first א being dropped, and final א put for ה, § 290; אָהָה Is. 41: 25, for אָהָה. Hiph. Imp. in pause, אָהָה for אָהָה, § 119. c. 1. § 147.

(b) Verbs לָ and טָ.

נָשָׂא, Inf. fem. נָשָׂא for נָשָׂא, § 119. c. 1. Imp. נָשָׂא, § 243. a.

(c) Verbs לָ and טָ, Par. XVII.

נָדָה, not found in Kal; Piel. Fut. נָדָה Lam. 3: 53, for נָדָה. Hiph. Fut. with ה retained, נָדָה Neh. 11: 17; first person with suffix אָנֻדְּ, Ps. 30: 18, and in pause אָנֻדְּ, Ps. 30: 13.

יָבִיחַ, Fut. 1st pers. plur. with suff., יָבִיחַ, Ps. 74: 8.

יָפֵחַ, Fut. apoc. יָפִיחַ, Ezek. 31: 7; *Popaal*, יָפִיחַ, Ps. 45: 3.

יָרָה, Fut. 1 pers. with suff., יָרֵם, Num. 21: 30. Hiph. Fut. with suff., יָרֵם, 2 K. 17: 27; תִּירָה, Ps. 45: 8 etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of נָשָׂא; in Hiphil those of נָשָׂא, because the former does not occur in Hiphil.

Infinitive construct, שָׂאָה for שָׂאָה (§ 119. c. 1). Fut., תִּשָּׂא, Ruth 1: 14, without Aleph. Hiph. Fut., יִשָּׂא, Ps. 55: 16, Kethib for יִשָּׂא.

(e) Verbs פָּן and לָא, Par. XIX.

The three verbs נָזַח, נָזַח, נָזַח, are all of this form. Kal. Fut. apoc. with Vav, נָזַח and נָזַח, 2 K. 9: 33. Niphal נָזַח, Praet. 3 pers. plur. in pause, נָזַח, Num. 24: 6; Fut. 3 pers., נָזַח, Zech. 1: 16; 3 pers. plur. נָזַח, Jer. 6: 4; from נָזַח, Praet. נָזַח, 2 Sam. 11: 15; נָזַח, Job 30: 8, with נ for ז, § 290, or perhaps the root is נָזַח.

Hiph. Fut. with suff., as נָזַח, 2 Sam. 14: 6; נָזַח, Job 36: 18 etc. Fut. apoc. with Vav, נָזַח, נָזַח etc. The Imp. also suffers apocope, and takes the forms נָזַח, נָזַח, which are of frequent occurrence.

§ 297. The verb בִּוּא has all the common inflections exhibited in Paradigm XX. But it has many forms *sui generis*, besides these. E. g. with suff., as בִּוּאָה, בִּוּאָה; Fut. וְיִבּוּא for וְיִבּוּא. Fem. 3d plur. תִּבְּאִינָה, with epenth. י. Also תִּבְּאִינָה, Deut. 33: 16, for תִּבְּאִי; and תִּבְּאִי, 1 Sam. 25: 34, for תִּבְּאִי. Hiphil sometimes takes epenth. י; as תִּבְּאִינָה, תִּבְּאִינָה, תִּבְּאִינָה. Defective, תִּבְּאִי for תִּבְּאִי.

Note. The verbs נִיֵּא and קִיֵּא, are used only in Hiphil; where they are declined like בִּוּא.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דך, have been formed דָּכַח, דָּכַח, דָּכַח, all of the same meaning. So also נָצַח and נָצַח; צָרַח, צָרַח, and צָרַח; קָרַח and קָרַח; קָרַח and קָרַח; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from דָּכַח, *ivit*, is derived the Praet. and Part.;

while its equivalent, **יָצַח**, furnishes the Inf., Fut., and Imp. So **יָצַח**, as usual in *Kal*; but Pual **יָצַח**, and Hith. **יָצַח**, come from **יָצַח**.

Compare, in Latin, *fero, tuli, latum*, Greek, *φέρω, οἶσω, ἔφερα*. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

Pluriliteral Verbs.

§ 300. These are properly very few; and they are declined like the Conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) **יָצַח**, 1 pers. with suffix **יָצַחְתִּי**, Is. 14: 23. (2) **יָצַח**, participle **יָצַחְתָּ**, 1 Chr. 15: 27. (3) **יָצַח**, Fut. with suffix **יָצַחְתָּ**, Ps. 80: 14. (4) **יָצַח**, Job 26: 9. (5) **יָצַח**, Job 33: 25. (6) **יָצַח**, 2 pers. fut. **יָצַחְתָּ**, Jer. 12: 5; participle **יָצַחְתָּ**, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause **יָצַחְתָּ**, Job 15: 32. Cant. 1: 16, from **יָצַח**.]

PARTICIPLES.

301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* cases.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E. g. **יָצַח**, **יָצַחְתָּ**, etc. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d*. But in Hiphil, the fem. Segholates are derived from an apoc. fem. form **יָצַחְתָּ**, like the apoc. Fut. **יָצַחְתָּ**.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. קָטַלְתִּי אֹתִי , instead of קָטַלְתָּ אֹתִי , *he killed me*; קָטַלְתֶּם אֹתָם , instead of קָטַלְתָּ אֹתָם , *thou didst kill them*. Comp. Latin *eccum*, for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with *Kal*, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The *Inf. mode*, and *participles*, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the *Inf. mode*; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g. *Inf.* פָּקַדְתִּי , with noun suff., $\text{פָּקַדְתִּי$, *my punishment*, viz. that which I inflict; with a verbal suff. $\text{לְפָקַדְתִּי$ *to punish me*.

[§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a *vowel*; see Note.

(b) To the simple form is prefixed a vowel of the *A* class, viz. *Qamets* or *Patahh*. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the *Present* only.

(c) To the simple form is prefixed a vowel of the *E* class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a *consonant*, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (*a*) to verbs ending with a vowel in all the moods and tenses. (*b*) To those ending with a consonant in the Praeter. (*c*) To those ending with a consonant in the Fut. and Imperative. (*d*) It exhibits also those suffixes which receive an epenthetic *Nun*.

(a)	(b)	(c)
Sing. common.	<i>Praeter.</i>	<i>Future etc.</i>
1. נִי	נִי in pause נִי	נִי
2 m. כָּה־נִי	כָּה in pause כָּה־נִי	כָּה &c. כָּה־נִי
2 f. כִּי־נִי	כִּי־נִי	כִּי־נִי
3 m. וֹה־נִי	וֹה־נִי	וֹה־נִי
3 f. הִי־נִי	הִי־נִי	הִי־נִי
Pl. 1. נִי	נִי	נִי
2 m. כֶּם	כֶּם	כֶּם
2 f. כֶּן	כֶּן	כֶּן
3 m. מֹם poet. מֹם	מֹם poet. מֹם	מֹם poet. מֹם
3 f. ן	ן	ן

Future with epenthetic Nun.

(*d*)

Sing. 1. נִי־נִי for נִי־נִי &c.	Sing. 3 m. נִי־נִי for נִי־נִי, also נִי
- 2 m. כָּה־נִי for כָּה־נִי &c.	- 3 f. כִּי־נִי for כִּי־נִי

§ 310. Notes on the table of suffixes. (1) In a very few instances, the Fut. has the suffixes נִי, כָּה, like the Praeter; and *vice versa* the

Praet. very rarely takes suffixes like the Future, viz. נִי־ and a few times נִי־ .

(2) The original *union-vowels* would seem to be Qamets and Tseri, which shorten into Pattahb and Seghol when the tone is removed. Before the epenthetic *Nun*, the two latter only are found. So also in נִי־ , which in pause becomes נִי־ .

(3) The 2d pers. sing. fem. נִי־ in *b*, occurs but seldom; the more common form in the Praeter is נִי־ , and without the tone נִי־ , as in the Future. The form with parag. *Yodh* in *c*, occurs often in the later Psalms.

(4) The suffixes כֶּן , כֶּן , never take a *union-vowel*; nor does the suffix הָ or כֶּה , except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes, either *with* or *without* a *union-vowel*; see below § 312. 2.

(5) The forms מִי־ , מִי־ , מִי־ with a parag. י־ , are common in poetry. The form מִי־ is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form מִי־ occurs in Deut. 32: 26.

(6) Instead of the fem. suffix י־ of the 3d pers. plural, the masc. form ם appears, specially after the sufform. ו־ and י־ ; perhaps in order that the fem. suffix may not be confounded with the parag. י־ ; as $\text{וַיִּגְדְּלוּ בְנֵי יִשְׂרָאֵל}$, Ex. 2: 17, for $\text{וַיִּגְדְּלוּ בְנֵי יִשְׂרָאֵל}$, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But י־ is used in Jer. 48: 7.

(7) The suffixes with epenth. *Nun* are occasionally found in the Imp. and rarely in the Praeter; see No 1. above. In Chaldee, an epenth. *Nun* is always found before the suff. of the Fut. Imp. and Infinitive.

(8) Wherever there is a *union-vowel*, it uniformly takes the tone. The suffixes כֶּן and כֶּן always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or כֶּה , when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ם , ךְ , from הֵם , יֵךְ , etc. Others would seem to come from forms which are now obsolete in Hebrew; as י־ from $\text{אַתָּה} = \text{אַתָּה}$ *thou*, like אֲנִי *I*; כֶּן from אַתָּה etc. The form י־ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain *adverbs* and *interjections*; in which condition they are in the *Nom. case*.

§ 311. The changes in the *vowels*, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ- becomes הֶ-; the fem. הָ (הִי) becomes הִי; 2. plur. masc. הֵם becomes הֵי; as the Par. shews. The forms ending with הָ receive י in its room.

§ 312. *Notes on the Paradigm.* Kal. Praet. 3d pers. masc.. In קָטַלְתָּ, as the tone is moved forward, the first vowel falls away, § 132; the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as קָטַלְתָּם. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult. of the verb; as קָטַלְתָּ.

(2) *Praeter 3 fem.* substitutes ה for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a *vowel*, (which occurs only in הָ-ם-יָ-), that the final ה is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. הָ-, קָטַלְתָּהּ, where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129 a. So with הָ-יָ-, it makes by the same rules, קָטַלְתָּהּ, קָטַלְתָּהּ.

Note. The suff. הָ and הָ sometimes assimilate their ה to the final ה of the verb; e. g. קָטַלְתָּהּ = קָטַלְתָּהּ, 1 Sam. 1: 24; קָטַלְתָּהּ = קָטַלְתָּהּ, Jer. 49: 24.

(3) *Praet. 2 fem.* exhibits the form קָטַלְתָּ before a suffix, (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a *union-vowel* is provided for the verb, by adopting the forms קָטַלְתָּהּ, קָטַלְתָּהּ.

4. *The Inf.* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. הָ, הָ, הָ, may also be there seen.

The Inf. of a verb Fut. *Pattahh* usually takes *Hhireq* under the first radical, before suffixes; as קָטַלְתָּ in the Par.; but sometimes *Pattahh*, as קָטַלְתָּ, etc. Verbs *Pe Gutt.* sometimes take a *Seghol* in the first syllable; as קָטַלְתָּ, Ps. 102: 14.

The Inf. fem. Segholate takes suff. like nouns of Dec. XIII. *Hhireq*

is the usual vowel in the first syllable; e.g. רָשָׁתִּי, רָשָׁתָּה; but sometimes *Pattahh*, as שָׁבַתִּי, שָׁבַתָּה.

(5) *Future suffixes* are provided with a *union-vowel*, in most cases, where the verb ends with a radical letter; in which cases, the final Hholem or Tseri of the verb is dropped. But with suff. כֵּן, כֵּם, כֵּךְ, these vowels are retained and shortened, because they lose the tone. But verbs *Fut. Pattahh* retain this vowel, and prolong it before a union-vowel; as רָלַכְתָּם from רָלַכְתִּי.

(6) *Imp.* follows the analogy of the *Fut.* throughout; in regard to verbs *final Pattahh*, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final *Tseri* before a union-vowel, as in the *Par.*; but before כֵּן, כֵּם, כֵּךְ, it commonly shortens it into *Seghol*, or short *Hhireq*, as קָבַצְתָּם, קָבַצְתָּה; rarely into *Pattahh*, as גִּבַּרְתָּה, *Deut.* 2: 7. *Pattahh* final here remains, as רָחַצְתָּה.

(9) *POEL*, *POLEL*, etc., imitate *Piel* in their suffixes.

(10) *HIPHIL* appends suffixes to its *full* forms; not to the apococate ones. Very rarely is the final vowel of the verb dropped; as in רָעַשְׁתָּה instead of רָעַשְׁתָּה.

Verbs Lamedh He with Suffixes.

§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Praet. 3 sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs, as to the ה before the suffix.

Note 2. Suffixes, beginning with a consonant, sometimes cause the original Yodh to be restored; as הִגִּידוּ, הִגִּידוּם, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *Participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*,

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of Nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals*, or those derived from *verbs*; and *denominatives*, or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from Participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simply action or passion. But to this principle, there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. בַּרְם *a vine-dresser*, from the primitive בָּרַם *a vineyard*; קְדֻמוֹן *eastern*, from the verbal קָדַם *the east*. The forms of these, resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) by adding to verbals the masc. termination, י, or the fem. יָה; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth*; מוֹאָבִי *a Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives, also, are formed in this manner; as נֶכְרִי, fem. נֶכְרִיָּה *strange*, from נָכַר *a stranger*; קְדֻמוֹנִי *first*, from קָדַם, etc.

(2) By adding יָה, which is usually of the fem. gender. E. g. רֹאשׁ *princeps*, רֵאשִׁית *principium*. Words of this form are sometimes defectively written, as צִיצִית for צִיצִיָּה.

(3) Rarely by adding the terminations יָה, יָה, יָה and יָה. E. g. אֲרִיָּה *a lion*, from אָרַב; אֶשֶׁת *fire-offering*, from אָש; כֹּזֵב *a deceiver*, from כָּזַב; בֵּית *a treasury*, from בָּנָה.

§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. צֶלֶם מָוֶת = צֶלֶם מוֹת *shade of death*; בְּרִיָּא *worthless*, from בָּרִי *not* and נֵפֶל *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. *b.* Very many of them are *composite*, and consist usually of two nouns, or of a noun and a verb. E. g. בְּנִימִין *Benjamin*, or *son of my right hand*; יְהוֹיָכִים *Jehoiakim*, or *Jehovah will exalt*.

Note 2. To the first word in composite proper names, a *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גַּבַּר and אֵל; sometimes a *Var*, as שְׁמוּאֵל *Samuel* or *name of God*, from שָׁם and אֵל. The name of God, either אֱלֹהִים or יְהוָה, forms the beginning or the termination of a great multitude of Hebrew proper names.]

§ 318. *Gender of nouns.* The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (*a*) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(*b*) The *feminine* is distinguished by adding to the masculine, either הַ, תַּ, תְּ, or תִּ.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*, חַטָּאת *sin*; and עִבְרִי *a Hebrew man*, עִבְרִית *a Hebrew woman*; קְטוֹרֶת *fem. קטורת incense*; מוֹדֵעַ *fem. מודעת acquaintance*. The fem. תִּ is appropriate to words with Gutturals at the end, § 141.

[*Note 1.* The following terminations of the feminine actually occur, but they are rare; viz. (1) תִּ; as שֹׁנֵה, for שֹׁנָה, § 122. 1. (2) תְּ; as זִמְרָה, poetic for זִמְרָה. (3) תַּ with the proper vowel Pattahh, and with the tone on the ultimate; as בְּקָרְתֶּם *emerald*, קַצָּה *pelican*, Ps. 102: 6.

Note 2. The endings יָה and וָה are also *feminine*. They are contracted forms, for the full fem. יָהֶה and וָהֶה, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (*a*) Nouns which designate objects such as the following, are *masculine*, though they have a fem. termination.

(1) Names of men; as *יהודה* *Judah*. (2) Offices of men; as *פֶּהֶלֶה* *a governor*. (3) Nations; as *יהודה* the nation of *Judah*. (4) Rivers; as *אֲמָנָה* *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, though they have a masc. termination.

(1) Names of women; as *רָחֵל* *Rachel*. (2) Office or relations of women; as *אִמָּה* *mother*. (3) Countries; as *אַשּׁוּר* *Assyria*. (4) Towns; as *צִיֹּר* *Tyre*. (5) Female beasts; as *אַתוֹן* *a she-ass*. (6) Members of the body by nature double; as *אָזֶן* *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as *יהודה*, *Judah* or *the Jews*, masc.; but *יהודה*, *the country of Judea*, feminine.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as *בְּאֵר* *a well*; *תָּכֶרֶךְ* *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as *בַּת צִיֹּר*, *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. *אָב* *a father*, plur. *אָבוֹת*. Fem. *חֵטָה* *wheat*, plur. *חֵטִים* etc.

NOTE. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural; but the *gender* of both forms is the same, viz. it is the same as that of the singular.

[§ 323. *Formation of feminine nouns.* The addition of the fem. terminations (§ 319. b) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) 1. The ending הַ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. *Segholates* receiving הַ fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. הַ . All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. הַ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוּם	סוּמָה	VI.	מָלַךְ	מַלְכָּה (4)		עֵץ	עֵצָה
	פְּחֻתוֹן	פְּחֻתוֹנָה		גָּבַעַ	גָּבַעָה (4)	VIII.	חָם	חָמָה (3)
II.	מוֹצֵא	מוֹצֵאָה		אָמַר	אָמְרָה (4)		נֶץ	נֶצָה (3)
III.	גְּדוּל	גְּדוּלָּה (1)		עָגַל	עָגְלָה (4)		בֵּן	בִּנָּה (3)
	מְתוֹק	מְתוֹקָה (1)		אָכַל	אָכְלָה (4)		חֶק	חֶקָה (3)
	עֲצוּם	עֲצוּמָה (1)		חִזַּק	חִזְקָה (4)		בֹּז	בֹּזָה (3)
	בְּרִיא	בְּרִיאָה (1)		עָוַל	עָוְלָה (4)		בֶּן	בִּנָּה (3)
	מְקִים	מְקִימָה (1)		צִיד	צִידָה (4)		שָׂר	שָׂרָה (3)
IV.	נָקַם	נָקְמָה (1)	VII.	אָרַח	אָרְחָה (2)	IX.	נָפַה	נָפָה (5)
V.	זָקַן	זָקְנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מְרָאָה	מְרָאָה (5)
	נָעַן	נָעְנָה (4)		דָּעַ	דָּעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the *feminines* derived from ground forms belonging here, are some that imitate the fem. of Dec. VI. E. g. נָעַל , fem. נָעְלָה ; נָעַל , fem. נָעְלָה . For the form מְתוֹק fem. מְתוֹקָה , under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. הָטַטַּת , הָטַטַּתָּה ; עָבְרִית , עָבְרִיתָה , etc.

(c) The Segholate endings, הַ הַ , (1) Affect the *penult* vowel, in the like manner with הַ ; see above, a. (2) They change the ultimate *mutable* vowel; according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ , אִשָּׁה ; שָׁלוֹשׁ , שָׁלוֹשָׁה ; מְחַשֵּׁת , מְחַשֵּׁתָה ; גָּבִיר , גָּבִירָה , etc.; see § 127 Except.

Note. The Fem. *Segholate* form is usually chosen for the *const.* state; while מִתְּ is more common in the *abs.* state. In the fem. מִתְּ and Part., the *Segholate* ending is the *usual* one. Nouns in Dec. VI. IX. are not susceptible of fem. *Seghol.* endings. Nouns in Decs. VIII. omit the Dagh. in the doubled letter, when they assume the *Seghol.* form; e. g. שָׁשֶׁת , שֵׁשֶׁת .]

§ 324. *Formation of the plural.* The Hebrew, like the Greek, has three numbers, viz. the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually, by annexing to the singular, (1) ִים . (2) ִם simply, in some words ending in ִי .

E. g. (1) סוּס , plur. סוּסִים . (2) נָבָרִי , plur. נָבָרִים ; also as לָוִי , plur. לָוִים . But the plur. ending, as might be expected, is sometimes written *defectivè*; as תַּנְיִנִים , תַּנְיִנִם idem, § 63.

(b) The *unusual forms of the plural*, are (a) ִין ; e. g. מַלְאָךְ , plur. מַלְאָכִין , Prov. 31: 3. (b) ִי ; e. g. חֲבִילֵי , חֲבִילוֹן , Jer. 22: 14. (c) Perhaps ִי ; e. g. מִנִּי , מִן , Ps. 45: 9. The forms *a* and *b*, coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations ִה , ִת , ִת of the fem. sing. into ִות , and by corresponding vowel-changes.

E. g. תּוֹרָה , plur. תּוֹרוֹת ; אֲגָרֶת , plur. אֲגָרוֹת ; טַבַּעַת , plur. טַבַּעוֹת . The *ה* of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. masc. בֵּל , fem. רָלָה , fem. plur. רָלָהוֹת .

(b) By annexing ִות simply to those feminines, which in the singular have a masc. form; as בֵּיאר , plur. בֵּיאוֹרוֹת , § 320. Note 2.

(c) By changing ִית into ִיות , as עֲבָרִית , plur. עֲבָרִיות ; and ִות into ִיות , as מַלְכוֹת , plur. מַלְכוֹתִיות .

Note. The plurals under *c*, appear to be derived from obsolete forms of the sing. in ִיה and ִיה . Nouns of these classes sometimes also form their plural after the usual manner; as תַּנְיִת , plur. תַּנְיִתִּים and תַּנְיִתוֹת ; זָנוּת , plur. זָנוּתִים . The plural ending of the fem. form, also, is sometimes written *defectivè*; as קָלוֹת for קָלוֹתִים , etc.

[§ 327. **HETEROCLITES.** Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. אָביר, אָביר, § 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עוֹף *fowl*, בָּנִים *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plur. additional to the first one; e. g. בָּמָה *a high place*, plur. בָּמוֹת, plur. pluralium בָּמוֹתֵים.]

§ 328. *Formation of the dual.* This is usually formed, by adding the termination יִם (יָן) to the forms of the sing.; e. g. (a) To masculines without change. (b) To feminines in הַ, after changing the final ה into ת.

E. g. (a) יוֹמִים, יוֹמֵי. (b) בָּרָכָה, בָּרָכָהִים. In nouns of Dec. VI., the dual ending is appended to the suff. form; as רִגְלֵי, רִגְלֵיִם, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דִּתָּן for דִּתָּן, בָּרָכָהִים for בָּרָכָהִים; יָדֵי for יָדֵי. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects, as are double either by nature or by custom.

[E. g. יָדַי *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפַּי *hands*, כַּפּוֹת *handles*.

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. שֵׁשׁ כַּנְפַיִם *six wings*; שְׁלֹשׁ שָׁנִים *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective etc. In some cases, it is difficult to show the reason of the dual form; as צֶהְרָא *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens*, and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural ; e. g. חִזְמוֹת *walls*, dual חִזְמוֹתַי *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. *Construct state.* The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state ; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word, for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows ; viz.

(a) In all classes of masc. nouns sing., the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הַ, change this ending into תַּ ; as יִרְאַה, const. יִרְאַת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם and the dual יַיִם become יָ ; as קְוֹסִים, const. קְוֹסִי ; יְדֵי, const. יְדִי.

(d) Plurals in וְ suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state ; see § 341 seq.

§ 334. *Suffix state.* This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קוֹל *voice*, קולו *vox ejus*.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the *Gen.* case, and as putting the noun to which they are suffixed into a kind of *regimen*, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always ; as may be seen by the Paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes, (like those of verbs § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points ; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs § 307 seq.) have generally three different forms, adapted to the *ending* or *number* of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a union-vowel ; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns ; the *first* column (a), containing those which are attached to nouns *singular* ending with a *vowel*, the *second* (b), those which are attached to nouns *singular* ending with a *consonant* ; the *third* (c), exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

	(a)	(b)	(c)
Sing.	Simple form.	With un. vowel, etc.	Suff. to nouns plural.
1. <i>my</i>	יְ	יְ	יְ
2 m. <i>thy</i>	יָ, יְיָ	יָ יְיָ	יָ יְיָ
2 f. <i>thy</i>	יָ	יָ	יָ יְיָ
3 m. <i>his</i>	וְ יָהּ	וְ יָהּ	וְ יָהּ poet. יָהּ
3 f. <i>her</i>	יָהּ	יָהּ יְיָ	יָהּ
Pl. 1. <i>our</i>	נָנוּ	נָנוּ	נָנוּ
2 m. <i>your</i>	כֶּם	כֶּם	כֶּם
2 f. <i>your</i>	כֶּן	כֶּן	כֶּן
3 m. <i>their</i>	הֶם	הֶם poet. מֹם	הֶם poet. יָמֹם
3 f. <i>their</i>	הֶן יְהֶן	יְהֶן יְנָהּ יְיָ	יְהֶן

Note 1. *Unusual suffixes to nouns singular.* Sing. 2 masc. יְיָ, Ps. 139: 5; יְיָ, Ps. 10: 14. 2 fem. sing. יְיָ, Ezek. 5: 12; יְיָ, Ezek. 23: 28. 3 fem. יָהּ without Mappiq, Num. 15: 28; יָהּ, Ezek. 36: 5 for יָהּ. Plural 1 pers. נָנוּ, Ruth 3: 2. Job 22: 20. 2 fem. בְּנָהּ; Ezek. 23: 48. 3 masc. הֶם, 2 Sam. 23: 6. 3 fem. יְיָהּ 1 K. 7: 37,

Note 2. *Unusual suffixes to nouns plural.* Sing. 2 masc. יְיָ, Nah. 2: 14. 3 masc. יְיָ, Ps. 116: 12, Chaldaic. 3 fem. יְיָהּ, Ezek. 41: 15, for יְיָהּ. Plur. 2 fem. יְיָהּ, Ezek. 13: 20; 3 masc. יְיָהּ, Ezek. 40: 16; 3 fem. יְיָהּ, Ezek. 1: 11; all with יָהּ paragogic.

Note 3. The suff. יְ, joined to a noun ending with י, usually coalesces with it; e.g. יְיָ a nation, גֹּיִ יְ my nation; but sometimes as פְּרִיִּי my fruit.

Note 4. The sing. forms, 3 pers., יְיָהּ are appended to nouns of Dec. IX. יְיָ is parag. for יְיָ, § 125. c.

Note 4. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as יְיָהּ for יְיָהּ, Gen. 4: 4. יְיָהּ for יְיָהּ, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; יְיָהּ, Ps. 132: 12; יְיָהּ for יְיָהּ, Deut. 28: 59; יְיָהּ for יְיָהּ, etc. (3) *Vice versâ*, plur. suff. are sometimes appended to the singular; e.g. יְיָהּ for יְיָהּ, thy building, for יְיָהּ, Inf. noun from יְיָהּ, Ezek. 16: 31. Nos. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, כֵּן, בֵּן, הֵן, הֵן, are called *grave*, because they always bring down the *tone* upon them. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, but do not allow it to take the *tone*. In all other cases, without exception, the union-vowel takes the *tone* upon itself. The sing. suff. הֵן takes the *tone* when preceded by a consonant; and loses it when preceded by a vowel. Other suffixes are called *light*.]

§ 337. Feminines in הֵן, in order to receive suffixes, change the final ה into הֵ.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. דָּבָר, plur. דְּבָרִים, with suff. דְּבָרֶיךָ. So בֵּת, dual בְּתֵיבָה, with suff. בְּתֵיבֵינוּ.

§ 340. *Notes on Par. XXIV.* This Par. shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes in connection with a masc. noun, ending with a consonant. A fem. noun, terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner, in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָב in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has *Yodh*, as if from a form אָבִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָב is אֲבוֹתָ; which takes suffs. like the plur. of הוֹרָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in הֵן and הֵן with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As Regimen, and the suffix state, usually either change the *tone* of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the Consonants, see § 333.

§ 342. *Laws of the vowel changes.* (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground form falls away ; in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים ; with suff. דְּבָרִי, דְּבָרֶיךָ ; and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֲנִי, אֲנִיכִי, אֲנִיכֶם, etc. See Par. of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual ; e. g. abs. מִלְכָּךְ, with suff. מִלְכִּי, dual מִלְכֵי.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the ultimate usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דְּבָרִי, דְּבָרֶיךָ. (2) In the const. state ; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (*supra* Note 1). In Dec. VII. words in the const. state *often*, (but not always), remain unchanged ; see Par. of Dec. VII.

Note 2. The suff. תְּ allows of two different forms in the noun to which it is appended ; e. g. (1) It shortens the ultimate vowel ; as שֵׁם *name*, שְׁמִי *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long ; as דְּבָרֶיךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes ; as דְּבָרֵינוּ. (2) By const. state, as דְּבָרֵי הָעָם *the words of the people*. For the mode of supplying new vowels, see § 137 seq.

§ 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel, as in masc. nouns, *feminines*

in ה־, (1) Before a suff. beginning with a vowel, change ה־ into ת־. (2) Before a suff. beginning with a consonant they both change the ה־ into ת־, and shorten the vowel immediately preceding the ת־.

E. g. (1) שָׁנָה, with suff. שָׁנָתָהּ. (2) שְׁנֵיתֵיהֶם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. *General rule respecting suffixes attached to the PLURAL.* (1) In masc. nouns plural, *light* suffixes are attached to the *abs.* state; *grave* suffixes (§ 336. Remark) to the *const.* state. (2) In *fem.* nouns plural, *all* the suffixes are attached to the *const.* state.

Characteristics of Declension.—Nouns Masculine.

§ 345. *The first declension* of nouns comprehends all, whether monosyllabic or polysyllabic, whose *vowels* are *all immutable*.

E. g. עֵיר, קָם, גָּר, בָּתָּב, אֲבִיּוֹן, מְלָכִית, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קָרָה, לָבוֹשׁ, etc. the vowels are obviously immutable; but the vowels in בָּאֵב, פָּרָשׁ, etc. can be known to be immutable, only from a lexicon, or from a knowledge of etymology.

346. *Notes on the Paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. הָרָשׁ, const. הָרָשׁ, Dec. II.; but plur. const. הָרָשִׁי, Dec. I. The Lexicons note such. (3) Some few nouns, having ה־ in the *abs.* state, exchange it for ו־ in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., d presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. *The second declension* includes nouns with *final Qamets* or *Pattahh* pure and *mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state singular, before the grave suffixes, and sometimes before ה, final Qamets goes into Pattahh, § 342. *b.* In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. *c.*

Remarks. (a) The penult vowel in nouns of this Dec., being *immutable*, of course is not affected by either regimen or suffixes. (b) Final Qamets, also, in many words is *immutable*, although it cannot be distinguished by the mere appearance; e. g. מוֹרֵשׁ, plur. const. מוֹרְשֵׁי, etc. of Dec. I. Etymology and the Lexicons determine such cases. (c) Some nouns with final Qamets mutable, belong to Dec. VIII.; e. g. קָם, plur. קָמִים, etc. The mode of declension, and of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

§ 349. *Notes on the Paradigm.* (1) Under א, קָמֶם (for קָמֶם) is *sui generis*. So from יָד, *hand*, we have both יָדֶם and יָדֵם. (2) Cases like *c* and *d*, with final Pattahh, are rare. Only the forms of the plural, determine the declension to which they belong. (3) Some participles in Niphal, from verbs בָּנָה, seem at first view to belong here; but they drop their Qamets in the plural, e. g. בְּנִימָאִים, instead of בְּנִימָאִים; and such forms of participles as בְּנִימָאִים, probably have a ground-form like בְּנִימָא.

§ 350. *The third declension* comprises all nouns which have an *immutable* vowel in the final syllable, and Qamets or Tseri, *pure* and *mutable*, in the penult.

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like בְּרִיּוֹן etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיּוֹן = בְּרִיּוֹן, Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in חֲזוֹת, גְּלוֹת, etc. with Qamets impure.

§ 352. *Notes on the Paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghesh forte in the const. state, etc. as in the *Par.*; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol, under ה in const. חֲזוֹן, is occasioned by the Guttural; so עֲשָׂרִים, etc. But ע also takes Hhireq short, as const. עֲצוּבִין. (3) As to the exchange of Hholem for Shureq, in *f*, *g*, see § 346. 3. § 127. 1. (4) In א, the Tseri under א in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) In *h*, the short form in the const. state (גִּדְּל *g'dhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as גִּדְּלִים, plur. מְגִדְּלִים, it is probable that the ground-form of the plural is like מְגִדְּלִין. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סָרִיס, const. סָרִיס, as of Dec. III.; but plur. סָרִיסִים, as of Dec. I.

§ 353. *The fourth declension* includes all dissyllabic nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

§ 354. *Changes.* (a) Out of the ground-form, the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ה, the final *Qamets* shortens into *Patahh*, § 342. *b.* (c) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. *c.*; and then a new vowel, viz. *Hhireq* or *Patahh*, is inserted, § 137. § 138.

§ 355. *Notes on the Paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples *c, d, e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of פָּנִים, in *f*, with a *Patahh* for the first vowel. (4) Nouns of the form *g*, derivatives of גִּבְּרִים, belong in general to Dec. III., having the final נָ= immutable. But in some few cases, like צָבָא, the final *Qamets* is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. *Segholate* form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. *The fifth declension* comprehends dissyllabic nouns with *Tseri pure* in the ultimate, and *Qamets pure* in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

§ 358. *Notes on the Paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh, in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivates of אָל, like אָלֵךְ, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. לָנֶה, לָפֶה, לָשֶׁן, לָפֶץ, לָבֵל, לָשָׁ, שָׁמַח, שָׁמֵחַ, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. בָּרַךְ, const. בָּרַךְ, Dec. III.; but plur. const. בָּרַכְתִּי, Dec. V.

§ 359. *The sixth declension* comprises dissyllabic nouns, which have the tone on the penult, and a *furtive* vowel in the final syllable.

In other words, this declension includes all *Segholate* nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings תָּ, תֵּ, which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develope their original state, which is a monosyllable ending with two consonants; as מָלַךְ, original form מֶלֶךְ, with suff. מַלְכִּי, etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the original form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. *The original vowel* of the monosyllabic ground-forms is pure in all cases, and mostly short. It is

either of the *A*, *E*, or *O* class; as (1) מֵלֶךְ. (2) סֶפֶר, חֵלֶק, סֶפֶר. (3) קֹדֶשׁ, קִדְשׁ, קִדְשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

§ 363. *Notes on the Paradigm of the A Class.* (1) All these, having *Pattahh* under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of *c*, viz. זָרַע, (like that of Dec. V.), is not usual. (4) A few words belonging here, retain the *original* ground-form; e. g. גִּיאָ, שָׁנָא, אָרֶךְ, (not אֶרֶךְ), etc.

§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the *Tseri* would be changed into Seghol, § 142. *d*; but *Tseri* often remains. (2) The examples *f*, *g*, exhibit the influence of ה' Guttural; the example *h*, that of the final Guttural. Sometimes, however, *Hhireq* short is used in the const. and suff. plural of words *Pe* Guttural, like הִקְרִי from הִקְרָה. (3) The student will not fail to note, that although such nouns as קֹבֶר, חֲזֵר, etc. exhibit, in the abs. state, the same appearance as those of the *A* class, viz. חֲזֵר, etc., yet in the *suff. state*, the difference in the *original* vowels is at once discerned; e. g. קֹבֶר, קִבְרִי, but חֲזֵר, חֲזֵרִי, etc.

(4) *Original* forms are sometimes found here; as חֲטָא, נִרְדָּה, etc.

Remark. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. חֲזֵר, חֲזֵרִי, etc. see *Lex*.

§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit the two short vowels (in the suff. state), which correspond to the *Hholem* of the abs. state, and from which this *Hholem* is derived. (2) In *k*, *l*, the influence of ה' Guttural is seen. For the form of the suff. state פָּעֻלְכֶם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קִטְבָּךְ, from קִטְבָּה, etc. (3) In *l*, a comp. *Sheva* is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns שָׂרִישׁ, קֹרֶה, אֶהָה, exhibit some anomalies in regard to their vowels; e. g. plur. שָׂרִישִׁים *shō-rā-shīm*, קֹרֶהִים *qō-ā-shīm*, אֶהָהִים etc. Also בָּהֶן, נֶגֶה, נֶבֶה, have anomalous plurals; see the *Lex*. on these words.

An *original* form here is קשׁט.

§ 366. *Segholates of verbs ע״ו and ע״י.* (a) *Those of the A class* have two forms, viz. with middle ך (as in *m, n*), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle ף (as in *o, p*), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like מְנַחֵם, מְנַחֵם, with Qamets for a penult vowel, without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ך, in proper Heb. nouns. Some of the forms, like עֲיָר, have a regular plural.

(b) *Those of the E class* all belong to Dec. I., and quiesce in Tseri or Hhireq; as בִּיץ, דִּיץ, etc., the Segholate form not being admissible here.

(c) *Those of the O class* all quiesce in Hholem or Shureq, in the *singular*, which belongs to Dec. I; as *q, r*. But the plur. is occasionally regular; as in these examples. The form דְּוִד is equivalent to דָּוִד, and שׁוּר = שׁוּר.

§ 367. *Segholates derived from verbs לָה*, imitate the Inf. Segholates. The root of verbs לָה is properly לָי or לָו, § 280. Hence, as neither י nor ו, at the end of a word, will bear a furtive vowel before them, § 120. *b*, (so that we cannot write בְּרִי, בְּרִי), the form of the word is changed, so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The Par. exhibits the change which a pause accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו, here, do *not* make their vowel *immutable*. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like בְּרִי = בְּרִי, are not found in the suff. or plur. state, in our present Hebrew.

§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as דָּבַשׁ, שָׁבַשׁ, בָּאָר, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as קָטַל. The examples *x, y, z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, instead of עֶשְׂרִים; so שְׁבַעַיִם, שְׁבַעִי, שְׁלֹשִׁים, שְׁלֹשִׁי, שְׁדָּלִים, שְׁדָּלִי for שְׁדָּלִים. Forms like שְׁקָמִים for שְׁקָמִים; שְׁחָבִים for שְׁחָבִים, etc. sometimes occur.

Note. In the plur. construct, Daghesth forte euphonic is not unfrequent; as חֲזָקִים for חֲזָקִים, עֲשָׂבִים for עֲשָׂבִים, § 73. Note 3. Some other singularities of particular words, are noticed in the Lexicons.

§ 370. *Segholates with a paragodic הֶ־*. This is appended, like the light suffixes, to the original form of the word; e. g. אֲרָצָה, אֲרָץ; בְּרָמָה, בְּרָמָה; זֶלֶל, זֶלֶל; שְׁבָבָה, שְׁבָבָה etc., the tone uniformly remaining on the penult.

§ 371. *The seventh declension* comprises nouns with *Tseri pure*, which are either monosyllabic, or have the preceding vowels *immutable*.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases, it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

§ 373. *Notes on the Paradigm.* (1) This declension includes most of the *active* participles, in their masc. forms; which are declined like *b, c*. The Part. of verbs לִּ Gutt., are declined like *d*. (2) The forms like *d, e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns לִ Guttural, but appear in several other nouns; e. g. מְסִיבִים, const. מְסִיבִים. It is peculiar here, that a number of nouns, which take a final *Pattahh* in regimen, throw away the preceding *Pattahh*, in such a case, and take a *Hhireq*; e. g. מְסִיבִים, מְסִיבִים; מְרַבֵּץ, מְרַבֵּץ, etc. Probably this may be in order to avoid two *Pattahhs* in mixed syllables, immediately in succession. (4) The case *e* presents *Seghol* before the consonant suffix; as in some few cases is the usage. (5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained, in monosyllabic words; as in the example g. Comp. § 358. 4.

(6) Some nouns, as בַּר, זֶן, זֶה (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זֶנִּי, זֶהִי.

(7) Some nouns with final Hholem pure, are inflected in the same way; e. g. אֲשַׁכֵּל, plur. אֲשַׁכְלוֹת; קָדְקָד, suff. קָדְקָדִי. Peculiar is plur. בְּמוֹת, plur. *pluralium* בְּמֹתֵי.

§ 374. *The eighth declension* includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive accession.

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the *Daghesh forte* of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָלַ; as חֶקֶץ, עֵץ, לֵב, יָד, etc.; and also the participles of those verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped or assimilated to the final one; as לֵב for לֵבֵב; Inf. הָחַ for הָחַת, etc. (c) Some words which are either primitive or derived from a *Pilel* form of verbs; as גִּמְלָה, קִטְלָה, etc.

§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as קָמֶט, Qamets is retained. (2) In *c*, the exchange of Pattahh for Hhireq, in the suff. state, e. g. מֶדֶר, מֶדְרִי, is peculiar, and is found in but few cases. (3) In *d*, the Tseri sometimes goes into Pattahh; as בֶּן, בְּנִי; עֵר, עֵרִי, but with הָ- parag. עֵרָה. In like manner, Seghol goes into Hhireq short; as בֶּרֶךְ, בְּרִיכָה. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the forms in *i*, make the const. in יָ, except in the phrase יְהִי יְהִנֶּה. Nouns in יָ double the Yodh; as לֵי, לֵיִי. (7) When the final letter is a Resh or a Guttural, and cannot be doubled, the compensation for *Daghesh* excluded is as usual; see in *j, k*, and also in § 112. For *k*, see § 112. Note,

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others ; e. g. מֶלֶךְ , מִלְכֵּךְ , etc. ; for which, see the Lexicons.

General Remark. Nouns of various declensions, as to the nature of their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

§ 377. *The ninth declension* comprises all those words ending in תָּ , which are derived from verbs לָחַץ .

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc. the ending תָּ is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending תָּ , which characterises this declension. The penult vowel may be *immutable*, as in *a* ; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a, b*. (3) The const. vowel, Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

§ 380. *The tenth declension* includes all nouns with the feminine ending תָּ , and the preceding vowels *immutable*.

§ 381. *Changes.* In the const. state תָּ becomes תַּ ; before suffixes, it becomes תֵּ or תִּ . The plural is usually תִּין .

§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending תָּ , in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be immutable ; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable ; according to § 139.

§ 383. *The eleventh declension* comprehends all nouns with the fem. ending הַ- , and a *mutable Qamets* or *Tseri* in the penult syllable.

§ 384. *Changes.* These are the same, by reason of declension, as in Dec. X; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. *Notes on the Paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. תְּלָאָה , תְּלָאָה , תְּלָאָה , תְּלָאָה etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI; e. g. רִפְּהָה , const. רִפְּהָה , suff. רִפְּהָה Dec. X.; so נִבְּלָהָה , const. נִבְּלָהָה , suff. נִבְּלָהָה , Dec. X., commonly as נִבְּלָהָה , נִבְּלָהָה , etc. The Lex. should designate such.

§ 387. *The twelfth declension* includes all those fem. nouns in הַ- , derived from Segholates of Dec. VI.

The feminine ending is attached to the *original* masc. form of the Segholate, as מִלְכָּה , fem. מִלְכָּה ; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the Paradigm.* (1) The example *a*, is a derivate of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e*, exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. מִצְוָה , מִצְוָה , etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מִצְוֹת , not מִצְוֹת , etc. as it would be in Dec. XII.

§ 390. *The thirteenth declension* includes all fem. Segholates in $\text{נָ} \text{—}$ and $\text{נָ} \text{—}$; i.e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is *factitious*, it appears only in the abs. and const. state. The *original* vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in נִּי or נִּי , fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. *Notes on the Paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class ; *b*, *c*, those of the *E* class ; *d*, *e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. forms are declined as in *f*, *g*.

Remark. Some nouns of the *E* class take *Pattahh*, in their final syllable before a suffix; e.g. יוֹנָקָתִי, יוֹנָקָתָהּ; Inf. form, שָׁבַחְתִּי, שָׁבַחְתָּהּ, Ps. 23: 6.

Nouns of the Dual number.

§ 393. These are exhibited in Par. XXVII. (a) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in **ם־**. To this form the grave suffixes are attached, as in the plural; see § 344. (b) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e. g. **בְּרֵךְ**, Dual **בְּרֵכַיִם**; the plur. would be **בְּרֵכִים**.

Note. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *const.* form. The nouns מִשְׁפָּחָא and מִשְׁפָּחָא, are of the *dual* form, but are used as *plurals*.

Nouns with Anomalous forms.

§ 394. Such are אֵשׁ, אָח, אָחַד, אֲחוּת, אִישׁ, אֶמְהָ, אִשָּׁה, בֵּית, רֹאשׁ, פֶּה, עִיר, מִלִּים, כְּלִי, יוֹם, חָם, בַּת, בֶּן; the peculiar derivative forms of which, the Lexicon exhibits.

NUMBERS.

§ 395. *Cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3—10 however, the primitive forms are of the *fem.* gender; while the derivate forms (in הָ- and תְּ-) are of the *masc.* gender.

(b) From 11—19, the cardinal numbers are of a *compound* form, i.e. they are made up by joining the word עָשָׂר in the *masc.*, and עֶשְׂרִי in the *fem.*, to the units. These numerals, thus formed, have no const. state, but are put in apposition, or adverbially, with other nouns.

Note. The words עָשָׂר and עֶשְׂרִי are found only in the above connexions, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *teen* for *ten* in *thirteen*, *fourteen*, etc.

(c) From 20—90, the cardinal numbers are the plural forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as שִׁבְעִים וְשִׁבְעִים = שִׁבְעִים וְשִׁבְעִים = 77.

(d) *Hundreds* are expressed by the forms of the word מֵאָה preceded by the nine units; *thousands*, by the forms of אֶלֶף with the same units; *ten thousands* in a similar manner by the forms of רֶבֶב, רִבּוֹ, or רִבּוֹא; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as שְׁנָה וּמֵאָה שָׁנָה = שְׁנַיִם וְשָׁנָה = 162 *years*, Gen. 5: 18; or שְׁלֹשׁ וּשְׁנָיִם מֵאוֹת = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands*, with intervening smaller numbers, the former are placed first; as שְׁמֹנֶת אֲלָפִים וְחֲמִשׁ מֵאוֹת וְשָׁמְנִים = 8580, Num. 4: 48.

§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination יָ. Most of them likewise insert יָ before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in יָתִי, and some-

times in יָדָה. In this shape, they are commonly employed to denote *part*; as עֲשִׂירִית, *the tenth part*.

§ 397. *Notes on the Paradigm.* (1) *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָה. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁתֵּי (for שְׁתֵּי) is also dual, as from an obsolete root, שָׁנָה. The Dagghesh in שְׁתֵּי is regarded as Dag. lene, נ being dropped, but the Daggh. that would follow it being retained. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. 4: 15, 24, etc. אַרְבָּעָתַיִם *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אֶחָדִים, Gen. 27: 44; עָשָׂרָה *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us*; שְׁלֹשָׁתָם, *ye three*, etc.

(5) *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתֵּי coincide with the Aramaean dual. The form עֶשְׂרֵינָה, *eighteen*, occurs once, Judg. 20: 25.

§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, and the third *hundreds*. After 400, the *final* letters were sometimes employed, as in the Par. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as ה'כט = 429; ד'תצח = 4898; א'תכח = 1828.

Note. *Fifteen* is denoted by ט"ו = 9+6 = 15; never by י"ה, because this last is the contraction for the word יְהִיָּה.

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by a *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as *יִשְׁרָיִלָב*, *the upright of heart*, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivates*. Of the derivates, some have an ending appropriated solely to the form of particles, as *אֱמֶנֶם* *truly*, from *אֱמֶן* *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as *ל* for *לָא* *for* *בְּ* *for* *בָּן*, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In *אֱמֶנֶם*; as *אֱמֶנֶם* *truly*, from *אֱמֶן* *truth*. (b) In *אֶמֶס*; as *אֶמֶס* *suddenly*, from *פָּתַע* *the wink of an eye*. (c) In *אֶרֶב*; as *אֶרֶב*, *a second time*. (d) In *אֵינִי*; as *אֵינִי*, from *אָז* *then*.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as *לְפָנֶיךָ* *before*, *לְעֵלָה* *upwards*, etc. (b) Of nouns in the Accusative; as sing. *בְּטָחָה* *securely*, plur. *בְּיִשְׁרָיוֹת* *uprightly*. Some of these forms are no longer used as nouns; as *אֵין* *not*. (c) Of adjectives; as masc. *טוֹב* *well*, fem. *מְהִירָה* *quickly*, plur. *נִרְאָוֹת* *fearfully*. These are used in a neuter sense,

like *multum*, *πόλλα*, etc. (d) Of the Inf. absolute, especially in Hiph-il; as *עוד* *again*, literally *redeundo*; *הרבה* *much*, lit. *multiplicando*; *השכם* *early*. Sometimes with a preposition; as *גִּרְוֹב* *abundantly*. (e) Of pronouns; as *זֶה* *here*; *כֵּן* *how* etc.

§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as *עַל-כֵּן* *wherefore*; *עַד-אַנֶּה* *how long?* (b) Of two adverbs; as *אֵיפֹה* *where*, from *אֵי* and *פֹּה*, etc.

§ 405. Several adverbs receive after them *verbal suffixes*; in which connexion the suffixes are generally in the *Nominative case*. E. g. *עַדְכִּי* *I am yet*, *עוֹדְנִי* *he is yet*; *אֵינִי* *he is not*; *אֵי* *where is he?* Gen. 3: 9, *אֵיכָּה* (for *אֵיךָ*) *where art thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, *בְּ*, *לְ*, *מִ*, *עַל* (*מִן*), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to *מִן* (which comes from *מָנַן*); and probable as to the others; see the articles in the *Lexicon*. For the various vowel pointing of these prepositions, see § 152. b.

§ 407. Derivative prepositions, making words by themselves, (and most of them are of this kind), have the forms of other parts of speech, viz. (a) Of nouns sing. in the acc. case, or const. state; as *בְּעֵינַי* *causâ*, *on account of*; *בְּלִפְנֵי* *before*; *תַּחַת* *under*, etc. (b) Of nouns plural in the const. state; as *אֵל* *to, for*, *אֵלַי* poetic; *מִן*, *מִנִּי*, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as *תַּחַתִּי*, *תַּחַתְּךָ*, but also with sing. suff. *תַּחַתְּךָ*, etc. So *עַל* *upon*, plur. const. *עַלֵּי* poetic, with suff. *עַלַּי*, *עַלְיָךְ*, *עַלְיָכֶם*. (c) Of nouns in the const. state with prefix-prepositions; as *בְּיַד* *by*; *לְפָנַי* *before* etc. (d) Of adverbs with prefix-prepositions; as *בְּלִבִּי* *without*; *מֵאָז* *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as *סְבִיב לְ* *around*; *לְמַעַל* *above*; *חוּץ מִן* *without*, etc. (f) Of a double preposition; as *מֵעַם* *from with*; *מִבֵּין* *between*; *אֶל תַּחַת* *under*; like the French *d'aupres*, *de chez* etc. (g) Of a paragogic letter or suffix, viz. *הָ* *towards, to*; as *סְדֻמָּה* *towards Sodom*; *אֶרֶצָה* *to the ground*, etc. So also *הָ* and *הַ*, in a few cases; as *סְנִינָה* *to Syene*, Ezek. 29: 10; *לְנוֹב* *to Nob*, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, (both in the manner of sing. and plur. nouns); very seldom are *verbal-suffixes* appended to them, e. g. as *תַּחַתְּנִי*, *תַּחַתְּכֶם*, *בְּעֵדְנִי*.

§ 408. Several prepositions and particles, are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

כּ	לְ	כּ (כְּמוֹ)	מִן
בִּי	לִי	כְּמוֹנִי	מִמֶּנִּי } מִמֶּנִּי
בְּךָ (בְּךָ)	לְךָ (לְךָ)	כְּמוֹךָ	מִמֶּךָ (מִמֶּךָ)
בְּךָ	לְךָ	....	מִמֶּךָ
בוֹ	לוֹ	כְּמוֹהוּ	מִמֶּהוּ } מִמֶּהוּ
בָּהּ	לָהּ	כְּמוֹהָ	מִמֶּהָ
בָּנוּ	לָנוּ	כְּמוֹנוּ	מִמֶּנוּ
בָּכֶם	לָכֶם	כְּכֶם (כְּמוֹכֶם)	מִכֶּם
בְּכֶן	לְכֶן	....	מִכֶּן
בָּם	לָהֶם, לָמוֹ	כְּמוֹהֶם, כְּהֶם, כְּהֶם	מִהֶם (מִמֶּהֶם)
בָּהֶן (בָּהֶן)	לָהֶן	....	מִהֶן

אֶת of the Acc.

אֹתִי, אֹתִי	אֹתָנוּ
אֹתְךָ (אֹתְךָ)	אֹתְכֶם, אֹתְכֶם
אֹתְךָ	....
אֹתוֹ	אֹתָם, אֹתָם
אֹתָהּ	אֹתָהּ, אֹתָהּ

אֶת with.

אֹתִי	אֹתָנוּ
אֹתְךָ (אֹתְךָ)	אֹתְכֶם
אֹתְךָ	....
אֹתוֹ	אֹתָם
אֹתָהּ	....

Notes on the Paradigm. (1) The suff. ה sometimes takes the par-
ag. ה-; e. g. בְּכָה = בְּךָ, לְכָה = לְךָ, etc. (2) Before suffixes, כּ re-
quires the parag. מוּ as a union-syllable; as in the table. (3) מִן,
becomes מִמֶּנִּי (= מִמֶּנִּי i. e. מִן doubled), before most of the pronouns;
not before all, e. g. מִכֶּם = מִכֶּם, etc. (4) אֶת, the sign of the Ac-
cus., (also standing sometimes before other cases § 427. Note 2.), in
union with pronouns, always assumes the form אֹת, or (as it is often
written *plenē*) אֹתוֹ. (5) אֶת, with, appears to be derived from a root
עָ, or to stand (as Gesenius supposes) for אֶתֶּת. It is imitated
throughout, in its Daghesh and its mode of taking suffixes, by עִם
with; as עִמִּי, עִמָּךְ, etc.

Note. The parag. forms, הִמֶּנִּי, הִמֶּךָ, take prepositions without
change; as הִמֶּנִּי, הִמֶּךָ, הִמֶּהוּ, etc.

CONJUNCTIONS.

§ 409. Of *primitive* conjunctions, there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אָזֶר (ז) *because, that*; like ὅτι, *quod*, etc. (b) Of pronouns preceded by prepositions; as בְּעֵן-אֲשֶׁר *because*, עַד-אֲשֶׁר *until*, etc. (c) Of a double conjunction; as כִּי גַם *although*; כִּי אֲמָ *but, unless*.

INTERJECTIONS.

§ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plural forms; as הָבָה *age!* plur. הִבֵּה, from יָהַב; הָם *hush, be still!* plur. הִסֵּה in Piel, from הָסָה; הִנֵּה *idou, ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הֲלֵיָהָ *far be it from, God forbid!* בִּי *O hear!* רַב *enough, hold!*

Note. The interjection הִנֵּה takes after it *verbal* suffixes in the Nominative case; as הִנֵּנִי, הִנֵּנִי *ecce ego!* הִנֵּךְ *ecce tu!* etc.

PART IV.

SYNTAX.

IN the Syntax, *etymological* arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. *Insertion of the Article.* In general, the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2: 7, הָאָדָם *the man* before mentioned; הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ *the earth*, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'מֶלֶךְ רַב *the great king*;' Ps. 72: 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (a) Before a noun in the Genitive, when the first noun requires the article; e. g. מְלִכֵי הָאָרֶץ *the kings of the land*; אֲנָשֵׁי הַמִּלְחָמָה *the men of war* i. e. the warriors. (b) Before a noun of multitude in the singular; e. g. הָרָשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*. (c) Before generic nouns, when used with a particular, individual signification; e. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert; הַשָּׂטָן *the adversary*, i. e. Satan, ὁ διάβολος. (d) Before the Vocative; e. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!*

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַפַּעַם *this time*. So also Jos. 10: 24, 'the warriors אֲתָם הַהֹלְכִים אִתּוֹ *who accompanied him*;' Judg. 13: 8, 'the child הַיּוֹנֵד *which is born*;' etc.

Note 2. The Hebrews sometimes employed the article with an *indefinite* signification, like the English *a* or *an*; e. g. I Sam. 17: 34,

לְאִישׁ *a lion*; Num. 11: 27, הַיָּעָר *a youth* etc. So Is. 7: 14, הַעַלְמָה may, in conformity with this rule, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. In cases of this kind, however, the article is *usually* omitted; as Job 1: 1, 'there was אִישׁ *a man*;' Ex. 2: 15.

Note 3. The indefinite article, *a* or *an*, is sometimes expressed by אֶחָד *one*; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man*,' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆ μία, *a fig-tree*; Mark 14: 51, εἷς τις νεανίσκος, *a young man*, etc.

§ 413. *Omission of the article.* This takes place, (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus פְּרָת *Euphrates* always omits the article, and הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. דְּבַר יְהוָה *the word of Jehovah*, instead of הַדְּבַר etc. But exceptions here shew that usage is variable. Thus, when the *following* Gen. is a proper name, which excludes the article, the *first* noun may take it; as Gen. 31: 13, הָאֱלֹהִים בֵּית-אֵל, *the God of Bethel*; Gen. 24: 67, הָאֹהֳלָה שָׂרָה, *to the tent of Sarah*. So where two Genitives come together; as Ezek. 45: 16, כָּל הָעָם הָאָרֶץ, *all the people of the land*. In a few other cases, it is also used by way of *emphasis*, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּתוֹךְ הָאֹהֳלִי, *in the midst of my tent*, etc.

Note. Before the predicate of a sentence, it is more usually omitted, but often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, being a *proper* name makes the noun *definite*, in No. 2, the following Gen. makes it definite, in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*.

§ 414. (1) *Article before adjectives.* In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. 10: 12, הַגְּדוֹלָה הַגִּיר *the great city*; Num. 11: 34, הַזֶּה קוֹם הַדְּרוֹם, *this place*. But this principle is not uniform; for sometimes the noun *has* an article, and the adjective *omits* it; as Gen. 29: 2, הַגְּדוֹלָה הַחֲדָשָׁה, *the great stone*, 2 Sam. 6: 3, הַגְּדוֹלָה הַחֲדָשָׁה, *the new waggon*.

(2) The article is usually omitted before adjectives,
(a) When the noun to which the adjective belongs, omits the article; e. g. כֶּבֶשׂ אֱלֹוֹת, *a tame lamb*, etc.

Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שְׁמֵךְ הַגְּדוֹל, *thy great name*; Deut. 11: 7, מִנְּשֵׂה יְהוָה הַגְּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. טוֹב הָאֱלֹהִים, *God is good*; בְּרוּךְ הָשֵׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. Note.

Note. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article, (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. 19: 22, בֵּיר הַגְּדוֹל, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גִּר הַקְּדוֹחִיָּה, [like] 'a wall *which* is tottering.'

NOUNS.

§ 415. THE CASE ABSOLUTE. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the *Nominative*.

§ 416. *Modes of construction.* (a) When the noun in the case absolute, is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, מִסֵּפֶר שָׁנָיו וְלֹא חֶקֶר, 'as to *the number of his years*, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes found, where the *sense* requires an *oblique* case; and then the oblique case is most commonly made by a pronoun; e. g. Ps. 18: 31, הָאֵל תָּמִיד עִרְכּוֹ, 'as to *God*, perfect is the way of *him*,' i. e. the way of God is perfect,

where the Gen. of *הָאֵל* would be required; for the Acc., Ps. 74: 17, *בְּיָזְוָךָ וְהִזְרַף אֶתְּהָ וַיַּצְרֵתָם*, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, *תוֹרַתִּי וְיִמְאָסוּ בָהּ*, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. 2: 13, *כָּל־אִישׁ זָבַח זָבַח*, 'any man offering a sacrifice, the servant of the priest came, etc.'

Note. *Pronouns* are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc., as Gen. 47: 21, *אָת־הָעָם*, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. 16: 3, *לְקַדוֹשִׁים*, 'as to the saints, who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. 2: 17, *מִעֵץ הַדַּעַת טוֹב וָרָע*, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence, (as *subject*, *object*, etc.); or by its relation to some specific part of it, (as *regimen* or *const. state*); or by prepositions connected with it, either expressed or understood.

§ 419. *The Nom. case* is known by its being the *subject* of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all *cases*.) See also, § 426. Note. § 427. Note 2.

§ 420. *The Genitive case* is most commonly made, by a noun preceding it in the const. state, § 332 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed *immediately* after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. 7: 6, *מִמְבּוּל הַמָּיִם*, a flood of waters was, Heb. a flood was of waters; Hos. 14: 3, *כָּל־חַטֹּאתֶיךָ*, thou wilt forgive all transgression, Heb. all thou-wilt-forgive transgression; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.

(a) By *ל* אשר, *which belongs to, which is to*; as 1 Sam. 21 : 8, 'the overseer of the herdsmen אשר לַשָּׂאוֹל, *which belonged to Saul*,' i. e. of the herdsmen of Saul; Ezek. 41 : 9, 'the breadth of the wall אשר לַצֶּדֶק, *which belonged to the side*,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as Cant. 1 1.

(b) By *בן* simply; as בֶּן יֵשׁוּעַ, *the son of Jesse*; שִׁיחַ לְאֶרֶץ, *the shrub of the earth*. This occurs particularly in the designation of time; as Gen. 7 : 11, 'in the six hundredth year הַחֲמִשִּׁים וְשֵׁשׁ, *of the life of Noah*.' Also in designating an author; as מִזְמוֹר לְדָוִד, *a psalm of David*; in which case it is technically called, *ל* auctoris. Also, in describing the materials of a thing; as Ezra 1 : 11, כֵּלִים לְזָהָב, *vessels of gold*.

Note. Instances like these in *b*, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case *a*, excepting that there is, in *b*, an ellipsis of the relative pronoun אשר, as בֶּן יֵשׁוּעַ [אשר הנה] *the son [which is] to Jesse*; so שִׁיחַ לְאֶרֶץ *the shrub [which belongs] to the earth*; the 600th year [which belonged] *to the life of Noah*, etc.

(c) By מִן denoting *origin*; as Job 6 : 25, הוֹכַח מִפִּי, *the reproof from you*, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נְהַר פָּרָת, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, אֲנָשֵׁי הַתְּחָרִים, *the men of the merchants*, i. e. the merchant-men.

§ 423. The Gen. sometimes follows *adjectives*, or *verbals*, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. 4 : 4, נֶבֶלָה רַגְלָיו, *lame of feet*, i. e. in his feet; Ps. 24 : 4, נְקִי בְּיָדָיו, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, חָסֵר-יָבֵב, *deficient of [in] understanding*. So in Latin, *integer vitae, scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. 9 : 24, הַמָּס בְּנֵי יִרְבֵּעַל, *the violence of [towards] the sons of Jerubbaal.* Prov. 20 : 2, אֵימַת מֶלֶךְ, *the terror of the king,* i. e. which he causes. Prov. 1 : 7, יִרְאַת יְהוָה, *the fear of Jehovah,* i. e. reverence towards him. 1 Sam. 14 : 15, הַחֲרָדָת אֱלֹהִים, *the terror of God,* i. e. that which God hath sent. Is. 26 : 11, קִנְיָא־עַם, *jealousy of [for] the people.* Lev. 26 : 45, בְּרִית רְאשִׁימִים, *covenant of [with] the elders.* 1 Sam. 16 : 20, הַמֶּרֶץ לֶחֶם, *the ass of bread,* i. e. which carries bread. Ezek. 35 : 5, עֵוֹן קֵץ, *the sin of the end,* i. e. which brings consummation. Is. 34 : 5, עַם חֲרָמִי, *the people of my curse,* i. e. whom I have cursed. Is. 54 : 9, מֵי נֹחַ, *the waters of Noah,* i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15 : 20. 21 : 20, בְּסִיל אָדָם, *the foolish of men,* i. e. foolish men. 1 Sam. 17 : 40, חֲלִיבֵי אֲבָנִים, *smooth of stones,* i. e. smooth stones; Job 41 : 7, אֲפִיקֵי מַגְנִים, *the strong of shields,* i. e. strong shields.

§ 426. *Dative case.* This case is marked by לְ signifying *to* or *for*.

Note. In a few cases לְ stands before the Nom.; as 1 Chron. 3 : 2, 'the third was אֶבְשָׁלוֹם, *Absalom.*' Sometimes before the Acc.; as Ezra 8 : 16, 'I sent אֶלְיָזָר, *Eliezer,* etc.' The latter usage is common in Syriac.

§ 427. *Accusative case.* This is sometimes designated by אֶת, אֲתָ; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently, it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. 6 : 5, וְאֶת-הַבַּרְזֶל, *'and the iron fell into the water.'* Especially before the Nom. of passive verbs; as Gen. 17 : 5, אֶת-שְׁמִי, *'thy name shall no more be called Abram.'* Sometimes, before the Nom. of neuter verbs; as 2 Sam. 11 : 25, אֶת-הַדָּבָר הַזֶּה, *'this matter, may it not displease thee;*

Ezek. 35: 10, אֶת־שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither; as 2 Chr. 20: 36, לְלִכְתּוֹת תַּרְשִׁישׁ, *to go to Tarsish*. (b) Place where; as Gen. 18: 1, בְּפֶתַח־הָאֹהֶל, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֹּקֶר, *in the morning*. So Gen. 27: 44, יָמִים אֲחֻרִּים, *during certain days*. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material from which any thing is made; as Gen. 2: 7, 'God formed man עָפָר, *of dust from the earth*.' See § 511. Note 1. (f) Cases where *κατά* would be implied in Greek; as 1 K. 16: 23, 'lame אֶת־רַגְלָיו *as to his feet*;' Ps. 3: 8, 'thou hast smitten all thine enemies בְּהִי, *as to [on] the cheek bone*.' (g) Cases where a noun is taken in an adverbial signification; as Deut. 23: 24, נְדָבָה, *voluntarily*: Ezek. 11: 19, לֵב אֶחָד, *unanimously*; Ex. 24: 3, קוֹל אֶחָד, *unanimously*, etc.

(3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 2 K. 4: 1, יָרֵא אֶת־יְהוָה, *fearing Jehovah*; Is. 11: 9, יְדָהּ אֶת־יְהוָה, *the knowledge of Jehovah*, lit. the state of knowing Jehovah.

§ 429. *Vocative case.* This more generally has the article to designate it; but not always.

§ 430. *Ablative case.* This takes מִן, *from, out of*; בְּ, *in, by*; עִם, *with*, etc. In other cases, the preposition is merely implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the Genitive; and this *without* any intervening word, § 420. § 332 seq.

It also, in all cases where the nature of the vowels admits, suffers some change in its form, in order to designate this state, § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, **אֲשֶׁר**, and **וְ** copulative; e. g.

(a) Before a noun with **בְּ**; as Is. 9: 2, **וְצִמְחַת בְּקִצִּיר**, *the joy in [of] harvest*; Is. 5: 11, **מַשְׁכִּימֵי בֹבֶקֶר**, *who rise early in the morning*. (b) Before a noun with **לְ**; as Is. 56: 10, **אֶהְיֶי לְנוֹב**, *lovers of slumber*. (c) With **אֶל**; as Is. 14: 20, **יִרְדְּוּ אֶל-אֲבִיר-בֹּר**, *going down to the stones of the pit*. (d) With **אֵת**; as Jer. 33: 22, **מִשְׁרָתִי אֵת**, *who served me*. (e) With **מִן**; as Jer. 23: 23, **אֱלֹהֵי מִקְרוֹב**, *a God near at hand*. (f) With **עַל**; as Judg. 5: 10, **הֵלְכִי עַל-דֶּרֶךְ**, *who go on the way*.

(g) Sometimes before adjectives; as 2 K. 12: 10, **אֲרוֹן אֶחָד**, *one coffer* (§ 440. a); Is. 17: 10, **נְטִיטֵי נְעִמִיִּים**, *pleasant plants*; see § 445. § 440. (h) Before **אֲשֶׁר**; as Lev. 4: 24, **מִקּוֹם אֲשֶׁר**, *the place which*. So also, even if **אֲשֶׁר** is only implied, as Is. 29: 1, **קִרְיַת חָנָה**, *the city [אֲשֶׁר where] David dwelt*, **קִרְיַת** being in the const. form. See also 1 Sam. 3: 13. Jer. 48: 36. Lam. 1: 14. Ps. 81: 6. (i) Before **וְ** copulative; as Is. 33: 6, **חֵכְמָה וְדַעַת**, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as shew that some noun, etc. in the Gen. after such const. form, is *implied*, although not expressed.

E. g. 2 K. 9: 17, 'I see **שָׂפָעַת**, *a multitude*, i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not **לַחַיָּה**, *to the beasts*, i. e. to the beasts of the forest (**הַבְּעֵר**), or to the wild beast. So in Ps. 16: 3, **אֲדִירִי אֲדִירִי** is probably for **הָאֲדִירִי**, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen*, has reference solely to the relation of the two nouns etc. connected together in this state; but not to the relation these may sustain, in regard to the rest of the sentence. Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, **דְּבַר הָאֱלֹהִים**, 'the word of God came to Shemaiah.' (b) In the Gen.; as Job 12: 24, **לִב רָאשֵׁי עַם-הָאָרֶץ**, *the heart of the princes of the people of the land*; where **רָאשֵׁי** is in the Gen. in regard to **לִב**, and in the const. as it respects **עַם**; while **עַם** is in the Gen. with regard to **רָאשֵׁי**, and in the const. as it respects **הָאָרֶץ**. (c) In the Dat.; as Job 3: 20, **לְמַרִּי נָפַשׁ**, *to those who are grieved in*

spirit, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, 'that I may show thee אֱלֹהִים דְּבַר, *the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. 17: 4, בְּדִבַּר שְׁפָתֶיךָ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֱמָתִים אֱמֶת, *words [which are] truth*, i. e. words of truth; Zech. 1: 13, דְּבָרִים נִחְמִים, *words [which are] consolations*, i. e. words of consolation; Ex. 24: 5, זִבְחִים שְׁלָמִים, *offerings [which are] peace-offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render, *true words, consolatory words*, etc. See § 440 seq.

§ 435. a. Nouns are usually put in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7: 1, סֵאֶה כֹּלֵה, *a seah [of] fine meal*; 2 K. 5: 23, כֶּסֶף שְׁנַיִם בָּטָה, *two talents [of] silver*; Gen. 41: 1, שְׁנַיִם שָׁנִים, *two years [of] time*; 1 K. 7: 42, שְׁנֵי טֹרֵי רִמּוֹנִים, *two rows [of] pomegranates*; Ezek. 22: 18, בָּטָה כֶּסֶף, *dross [of] silver*. Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used *adverbially*, as it is in the Arabic, or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. *talents [in] silver*, etc. Comp. § 422.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים זֶה, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied*; e. g. אֱלֹהֵי אֲבֹתָנוּ, יְהוָה, *Jehovah [God of] hosts*. So probably, Is. 30: 20, מַיִם [מִי] לַחַץ, *water [water of] trouble*; הַמָּוֶה [הַמָּוֶה] אִתּוֹ, *the glow [the glow of] his anger*.

Gender and Number of Nouns.

§ 436. *Gender.* The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'I have asked אֶחָדָה, *one thing*;' Ps. 12: 4, יְגִדְלוֹת, *great things*; Gen. 42: 30, קְשִׁיּוֹת, *hard things*, etc. Less often, the masculine; as Prov. 8: 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used, also, in a *collective* sense, for objects which are properly masculine; as Mic. 1: 11, 12, יוֹשְׁבֵת, *inhabitant*, i. e. inhabitants; Mic. 7: 8, 10, אֹיְבֵת, *enemies*. So עֵץ *a tree*, אֲצִיָּה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

§ 437. *Number.* (1) The Hebrews often employ nouns sing. in a *collective* sense, especially national denominations; e. g. הַכְּנַעֲנִי, *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord*, *God*, etc. in the plur. form, but with the sense of the singular. This is called the *pluralis excellentiae*.

Examples. אֲדֹנָי *Lord*, in all the forms of the plural except אֲדֹנָיִם *my masters*; the form אֲדֹנָי is always used with the sense of the sing., for *God*. (b) אֱלֹהִים *God*, in all the forms of the plural. (c) בָּרֵךְ *lord*, in all its forms. (d) קָדְשִׁים, *the most Holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) עֲדֵי *the Almighty*, is probably of the plural form, § 325. b. (f) תְּרַפִּים *household god*, as sing. 1 Sam. 19: 13, 16. (g) Occasionally, in a few other words; as Job 35: 10, 'God טַעַי, *my Maker*;' Ecc. 12: 1, בֹרֵאֵךְ, *thy Creator*. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand בְּמֵיִם, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried בְּעָרִי, *in the towns of Gilead*,' i. e. in a town; Gen. 8: 4, 'the ark rested בְּהַרְרֵי, *on the mountains of Ararat*, i. e. on the mountain; Job 21: 32, אֲבֵרֹת, *the graves*, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

§ 438. *Repetition of nouns.* The Hebrews frequently repeated nouns without the copula ו between them, for various purposes ; viz.

(a) To denote multitude ; e. g. Gen. 14 : 10, בְּאֵרוֹת בַּאֲרוֹת הָמָר, *pits pits of bitumen*, i. e. many pits, etc. (b) To denote distribution ; e. g. Gen. 32 : 17, עֶדְרָא עֶדְרָא לְבִדְדֻּי, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every* ; e. g. Deut. 14 : 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also with a copula ; as Deut. 32 : 7, דֹּר וְדֹר, *generation and generation*, i. e. all generations. (d) To denote intensity ; e. g. Ecc. 7 : 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep. So earnestness in warning or threatening, in grief, joy, etc. is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated ; but a *synonymous* word, or a word of *similar sound and signification*, is often substituted with the same effect ; as Ps. 40 : 3, בִּטְחַת הַחֵנֶן, *clay of mire*, i. e. the miry clay ; Job 30 : 3, שׂוֹאָה וּמַשְׁחָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. *Repetition with the copula ו*, usually denotes *diversity*.

E. g. Deut. 25 : 13, אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights ; Ps. 12 : 3, בְּלֵב וּבְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

§ 440. *Nouns employed as Adjectives.* Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

This principle is regulated thus : (a) The second or Gen. noun commonly qualifies the first ; e. g. כְּלֵי כֶסֶף, *vessels of silver*, i. e. silver vessels ; אֶחָדָה עֲלָמִים, *possession of eternity*, i. e. everlasting possession ; Is. 24 : 10, קִרְיַת-חֲרוֹבָה, *city of desolation*, i. e. desolate city ; Gen. 34 : 30, מִתֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages ; and the Hebrew not unfrequently adopts it, when adjectives might be employed ; as כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

(b) Sometimes the first noun qualifies the second ; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars ; מִשְׁמַן בָּשָׂרוֹ, *fat of his flesh*, i. e. his fat.

fatness of his flesh, i. e. his fat flesh ; בְּלִי-הָאָדָם, *the whole of men*, i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הָיָה, expressed or understood, those which designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1 : 2, 'the earth הָיְתָה תוֹהוּ וָבֹהוּ, *was desolation and emptiness*,' i. e. desolate and empty ; Ps. 10 : 5, מָרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight ; Job 8 : 9, תְּמִיז אֶנְחֹנֵנוּ, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77 : 14, בְּקִדְשׁ דְּרָגָה, *in holiness [is] thy way*, i. e. thy way is holy ; 1 Chr. 26 : 14, יוֹעֵץ בְּשֵׁכֶל, *a counsellor with wisdom*, i. e. a wise counsellor ; Ps. 17 : 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. 4 : 4, מִבְּכֹרֹתָם צֵאנוּ וּמִחֵלְבֵהֶם, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc. ; Gen. 3 : 16, עֲצָבוֹךָ וְהַרְגָּתְךָ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119 : 168. This construction may be called *Hendiadys*, i. e. ἐν ὁμολογίᾳ.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (a) אִישׁ אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man ; אִישׁ חָסֵד, *a man of piety*, i. e. a pious man. (b) מְתִים רָעָב, *men of hunger*, i. e. hungry men. (c) בָּעַל שֵׁעָר, *possessor of a covenant*, i. e. bound together by covenant. (d) בֶּן אִיֶּלֶת, *son of strength*, i. e. a hero ; בֶּן-מָוֶת, *son of death*, i. e. condemned, worthy of death ; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Ecc. 12 : 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage ; as Job 31 : 32, אֶתֶּן אֶתֶּן, *son of the way*, i. e. a traveller ; Prov. 17 : 4, שֹׁקֵר, *falsehood*, for *a man of falsehood*, i. e. a liar. So Gen. 15 : 2, דַּמָּשְׂקִי, for *son of Damascus*, i. e. a native of Damascus.

ADJECTIVES.

§. 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24 : 14, תָּמִים, *integrity*, lit. upright, innocent; Job 20 : 22, צָמַל, *trouble*, lit. troublesome, etc. Ps. 10 : 10. So אִשָּׁת רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מַי מְלֵא, *waters of fulness*, i. e. full streams, instead of מַי מְלֵאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֲבִיר *strong*, for 'God'; אֲבִיר *strong*, for 'bull, horse, hero'; הַמָּזָה *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon' etc. So for *God*, we say in English, *the Almighty, the Omnipotent*, etc. in French, *l'Eternel*, etc. This is called the *epitheton ornans*.

§ 446. *Adjectives as predicates of a sentence.* (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4 : 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases, the adjective stands *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17.

(b) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an abstract sense, as *nouns* of the neuter gender. Thus Ps. 73 : 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem. and the adj. in the masc., and used as a neuter noun, § 445. So Gen. 27 : 29, אֲרִירָה אָרוּר, *the cursers of thee [are] cursed*, lit. an accursed thing; Is. 21 : 2, קִשָּׁה קָשָׁה, *the vision [is] a cruel thing*. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., *πονηρόν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe, rational or material*.

§ 447. *Article before an adjective used as a predicate.* When this happens, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הָיָה הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ רְאוּ, *thine eyes see*.

§ 448. *Adjectives qualifying nouns.* Adjectives used as epithets, or simply qualifying nouns, (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. 19: 4, אֲדָרִים קָשָׁה, *a hard master*; on the contrary, Jos. 24: 19, אֱלֹהִים קָדְשִׁים, *a holy God*.

(b) Nouns of multitude in the singular, commonly but not always, require a plural adjective;* e. g. Jer. 50: 6, צֹאֵן אֲבָדוֹת, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. 19: 11, רֹחַ גָּדוֹל וְחָזָק, *a great and strong wind*.

§ 452. *Position of Adjectives.* When they qualify nouns, they are usually put *after* them. The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however Ps. 89: 51, כָּל-רַבִּים עִמִּים, *all the numerous people*; also Is. 53: 11; Jer. 3: 7, 10. 16: 16.

Note. The pronominal adjective זֶה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1: 11, פְּנֵיהֶם וּכְנָפֵיהֶם פִּרְדּוּ, *their faces and wings were separated*. Here פִּרְדּוּ, a part. adjective, is fem.; as is the noun also, which next precedes it.

* Note. When the concord is directed by the *sense*, as in *a. b.*, rather than by the *grammatical form* of the noun, it is called *Constructio ad sensum*.

Comparison of adjectives.

§ 454. (1) *Comparative degree.* (a) The comparative degree in adjectives is made by using מִן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מִתְּרוֹק מִדְּבַשׁ, *sweeter than honey*; Ps. 19: 11.

Note. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מְשֻׁחָה מֵאִישׁ was marred more than any man's'; Gen. 41: 40, אֲנִי אֶגְדֹּל מִמֶּךָ, *I will be greater than thou*.

(b) But מִן before the Inf. mood, implies a *negative*.

In this case, it may be translated, *so that not*, or, *than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גְּדוֹלַת עֲוֹנִי מְנַשּׁוּאָה, *my iniquity is great so that it cannot be pardoned*, or, *greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out the comparison is omitted; as Is. 10: 10, 'their gods מִירוּשָׁלַם, [*were more powerful*] *than those of Jerusalem*.'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) *Superlative degree.* The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree; as 1 Sam. 12: 14, 'David was הַקָּטָן, *the smallest*. The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קָטַן בְּרֵי, *the smallest of his sons*; Mic. 7: 4, טוֹבָה, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקִּדְשִׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, הֶבֶל הַהֲבִיט, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of gods*, i. e. the supreme God etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָכָם מִכָּל חַיַּת הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all.

(e) Some *nouns* necessarily imply a superlative ; viz. (1) ראש *head*, as Ps. 137: 6, ראש עִמְדָּהּ, *the head of my joy*, i. e. my highest joy. (2) בכור *first born*, as Is. 14: 30, בכירי רָעִים, *first born of the wretched*, i. e. most wretched ; Job 18: 13, בכור מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) By מאד *very*, or מְאֹד *very very* ; as Gen. 7: 19, 'the waters increased מאד מְאֹד *very exceedingly*, etc.' (b) By repeating the same word ; see § 438. (c) By two synonymous words, see § 438. d, Note. (d) By repeating the same word and putting it in the Gen. when repeated ; as Hos. 10: 15, רָעָה רָעָהְכֶם, *the evil of your evil* i. e. your base wickedness. Sometimes a synonyme is used in the Gen. instead of the same word being repeated, § 438. d, Note. (e) The name of God placed after a noun is intensive ; as Jonah 3: 3, 'a great city לִפְנֵי יְהוָה, *before God*,' i. e. really or truly very great ; Gen. 10: 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀσείδος τῷ Θεῷ, *fair to God*,' i. e. very fair ; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural nouns*, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate ; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them ; e. g. שְׁלֹשָׁה בָּנִים *three sons* ; שְׁלוֹשׁ בָּנוֹת *three daughters*. The position of the cardinal *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men* ; 2 Sam. 9: 10, חֲמֵשֶׁה עָשָׂר בָּנִים, *fifteen sons*, etc.

§ 459. The *tens* (20—90), are of common gender ; are put in apposition with nouns either sing. or plural ; and may stand either before or after the noun. E. g. Judg. 11: 33, עָשָׂרִים עִיר, *twenty cities* ; Gen. 32: 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of *tens* and *units*, (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the singular; but when the *noun* precedes, it is in the plural. In both cases, the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שְׁלִשִּׁים וְשָׁמֹנֶה שָׁנָה, *thirty and eight years*; Jos. 19: 30, עָרִים וְשָׁתַיִם, *cities twenty and two*, etc.

§ 461. The numerals מֵאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה-שָׁנָה, *a hundred years*; 25: 7: 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רְמוֹנִים מֵאָה, 100 *pomegranates*; Is. 7: 23, אֶלֶף גֶּבֶן, *a thousand of vines*; Ezra 8: 27, אַלְפֵי דָרִים, 1000 *Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases, the numerals are used alone to designate weights and measures in common use, the noun being omitted; § 543. E. g. Gen. 20: 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁתֵּי-לֶחֶם, *two [loaves] of bread*. The word אַמָּה *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27: 18, מֵאָה בְּאַמָּה, *one hundred in cubits*, i. e. 100 cubits.

§ 464. The *cardinal* numbers beyond *ten*, are also used as *ordinals*; and are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בַּשָּׁנָה עֶשְׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The *cardinal* numbers below *ten*, are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שְׁשֵׁנִי שָׁנָה, *the sixth year*, lit. the year of six; Gen. 8: 5, בְּאַחַד יְהִיּוֹשׁ, *on the first [day] of the month*; Lev. 23: 32, בַּתְּשָׁעָה בַּחֹדֶשׁ, *on the ninth of the month*, etc. as in English.

§ 466. The *cardinal* numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם וְשְׁנַיִם, *two and two*, or, *two by two*; Gen. 7: 3, שִׁבְעָה וְשִׁבְעָה, *seven and seven*, or, *by sevens*.

PRONOUNS.

§ 467. USE OF THE PRIMITIVE PRONOUNS. They are more usually omitted, before verbs; but when employed, they seem to give more energy to the expression; and commonly they are found only in the Nominative.

§ 468. When a pronoun of any form is to be repeated, for the sake of emphasis, it is done by using the *primitive* form; and this may be in any case required by the nature of the sentence. E. g.

(a) In the Nom.; as Ps. 9: 7, אָבִיר זְכָרָם הָמָּה, *the memory of them of them has perished*, i. e. the very memory of them, etc. (b) In the Gen.; as 1 K. 21: 19, 'the dogs shall lick אֶתְּךָ גַּם אֶת־דָּמְךָ, *the blood of thee even of thee.*' (c) In the Dat.; as Hag. 1: 4, הֲיֵשֶׁת לָכֶם אֲתָכֶם, *is it a time for you yourselves?* (d) In the Acc.; as Gen. 27: 34, בְּרַבִּי גַם אֲנִי, *bless me even me.* (e) In the Abl.; as 1 Sam. 25: 24, בִּי אֲנִי, הָעוֹן, *with me even me [be] this evil.*

Note 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah יִרְדֹּךָ אֶחָיֶךָ, *thee thee shall thy brethren praise.*'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4: 27, וּלְשֶׁת, גַּם הָיָה יָלֵדָהּ, *and to Seth even to him was born a son.*

§ 469. *Primitive Pronouns used for the verb of existence.* When a personal pronoun is the subject of a sentence, it *implies* the verb of existence (הָיָה) between it and the predicate. The verb itself is usually omitted.

E. g. Gen. 42: 11, בְּנֵינוּ אֲנִיחֵנוּ, *righteous [are] we*; Gen. 29: 4, מֵאַתָּן אֲתָם, *whence [are] ye?* Gen. 3: 10, עֵרֹם אֲנִי, *naked [am] I.*

Note. Personal pronouns of the *third* person, sometimes stand *simply* in the place of the verb of existence; e. g. Gen. 9: 3, 'every thing which moves הִיא חַיָּה, *which is alive,*' Ps. 16: 3, 'the saints אֲשֶׁר הֵמָּה, *who are in the land;*' Zech. 1: 9, מָה הֵמָּה אֵלֶּה, *what are these?* Plainer still is this principle in such cases as follow; viz. Zeph. 2: 12, 'ye Cushites, victims of my sword הֵמָּה אַתֶּם, *are ye,*' 2 Sam. 7: 28, אַתָּה־הוּא הָאֱלֹהִים, *thou art God,*' Ezra 5: 11, 'the servants of God אֲנִיחֵנוּ הֵמָּה, *are we,*' (Chaldaic), answering to Heb. אֲנִיחֵנוּ הֵמָּה. In Syriac and Arabic, this use of the personal pronoun is very common.

§ 470. SUFFIX PRONOUNS. In general, the pronouns suf-

fixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* These are sometimes, (a) In the Dative; as Jos. 15: 19, בָּתַחֲנִי, *thou hast given to me*; Zech. 7: 5, הִצְמַחְנִי אֵלַי, *have ye fasted FOR me FOR me, i. e. on my account.* Job 10: 14, 'if I sin וַשְׁמַרְתָּנִי, *then thou watchest it FOR me, i. e. on my account*; Prov. 13: 20, שֶׁחֵרָו מִדָּוָר, *he seeks FOR him correction*; Ps. 94: 20, יִחַבְּרָהּ, *is it bound to thee?* (b) To denote relations which are usually expressed by particles; as Is. 65: 5, קִדְשִׁיךָ, *I am more holy THAN thou*; 1 K. 21: 10, וַיְעִידָהּ, *and caused them to testify AGAINST him*; Ps. 42: 5, אָנַדְדָם, *I moved along WITH them, etc.* This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* These are sometimes, (a) In the Dative; as Ps. 115: 7, יָדֵיהֶם—רַגְלֵיהֶם, *they have hands—they have feet, for לָהֶם יָדַיִם, hands are to them, etc.* (b) Instead of the preposition עַל; as Ex. 15: 7, קָמִיד, *those who rise up AGAINST thee, instead of קָמִי עָלֶיךָ.* So Ps. 53: 6, הֹנֵךְ.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as הַמָּכִי, *my violence, i. e. that which I do*; סֵפֶרִי, *my book, i. e. that which I possess.* This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, הַמָּכִי, *my violence, i. e. that done upon me*; Ex. 20: 20, יִרְאָהוּ, *his fear, i. e. which he inspires*; Is. 56: 7, תַּפִּלָּתִי, *my prayer, i. e. offered to me*; Ps. 56: 13, נִדְרֵיךָ, *thy vows, i. e. made to thee*; Is. 21: 2, אֲנַחֲתָהּ, *her sighing, i. e. the sighing over her.* Comp. § 424.

Note. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. § 544 seq.

§ 473. *Position of pronouns suffixed to nouns.* (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun, (which as to the sense belongs to the *first* noun), is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קְדֹשָׁהּ, *thy holy city, lit. the city of thy holiness*; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols, lit. the idols of his silver*; Zeph. 3: 11, עֲלִיזֵי גִאווָתָךְ, *thy proud exulters, lit. the exulters of thy pride, etc.*

(b) In a very few cases, the suffix is attached to the *first* noun; as Ps. 71: 7, בְּמָהֳרֵי עֹז, *my strong refuge, lit. my refuge of strength.* Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain.

§ 474. *Position of pronouns in a sentence.* Usually they stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1. יְסוּדָתוֹ בְּהָרֵי קֹדֶשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13. 'when he taketh vengeance for blood זָכַר אֹהֶלָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15. comp. v. 18. Job 37: 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, וַתַּטְעֵם and didst plant THEM,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where הָוָה probably refers to *Nineveh* in v. 11.

§ 475. *Place of pronouns supplied by nouns.* (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say to my lord?' i. e. to thee; 'lo, we are servants to my lord,' i. e. to thee. Verse 19, 'my lord asked his servants,' etc. i. e. thou didst enquire of us.

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשׁ *soul*, most frequently; as Job 9: 21, לֹא אֶדְעַ נַפְשִׁי, *I know not myself*; Ps. 7: 3, 'lest like a lion יִטְרַף נַפְשִׁי, *he rend me*;' Ps. 3: 3, לְנַפְשִׁי, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*.' (b) By פָּנִים *person*; as Prov. 7: 15, לְשִׁיתָ פָּנֶיךָ, *to seek thee*; Ezek. 6: 9, נִקְטְנוּ בְּפָנֵיהֶם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. 9: 14, לְבָדִי, *thyself*; Ps. 16: 9, לִבִּי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִּים *life*, and כְּבוֹד *heart or soul*; Is. 26: 9, רוּחַ *spirit*; Ps. 6: 8, עֵינַי *eye*; Ps. 16: 9, בָּשָׂר *flesh*; Ps. 17: 14, בֶּטֶן *belly*; Ps. 6: 3, עֲצָם *bone*, etc. The same usage prevails very extensively in Aramaean and Arabic.

§ 476. ANOMALIES OF PRONOUNS. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 481—496.

E. g. (a) *In regard to number*; for a pronoun *sing.* not unfrequently relates to a noun *plural*, i. e. it is used in a *collective* sense, like a

noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God יְהוָה gives him (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, נִתְצַפְנוּ and *hid him*.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, *et saepe*.

Note. Pronouns singular are very often employed in a *generic* or *collective* sense, in the same way as *nouns of multitude*; and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the *fem.*; as אָחִי for אִתְּךָ, Ezek. 13: 20. הָיָה for הָיְתָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. בִּי for בְּךָ, Ruth 1: 8, 11, 13. הָיָה for הָיְתָה, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 *saepe*. הָיָה for הָיְתָה, Judg. 19: 24. הָיָה for הָיְתָה, 2 K. 18: 16. 2 Chron. 29: 3. (2) The *fem.* for the *masc.*; as הָיְתָה instead of הָיָה, 2 Sam. 4: 6. Jer. 50: 5. אָתָּה for אַתָּה, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14: 19, סְפִידָהּ, where the antecedent of הָ— is מַלְאָכָא plur. masc. Is. 35: 7, רִבְצָהּ [in] *the layer of her*, i. e. of the תַּנְיִים, plur. masc.

§ 477. **RELATIVE PRONOUNS.** The relative אֲשֶׁר (also הֵּ and הִּ when used as relatives § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often used with other words, merely to give them a *relative* sense; e. g.

(a) With nouns and pronouns; as Gen. 13: 16, אֲשֶׁר אֶת-עָפָר, *which dust*; לֹא, *to whom*; אֲשֶׁר אֶתְּךָ, *whom*; Deut. 28: 49, אֲשֶׁר לְשׁוֹנוֹ, *whose language*; Ps. 1: 4, אֲשֶׁר תִּדְפְּנוּ רוּחַ, *which the wind scatters*, etc.

(b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

Note. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בּוֹ] אֲשֶׁר נִבְרָאתָ, *where thou wast created*; Ex. 32: 34, אֶל-אֲשֶׁר, [מִקוֹם], *to what [place]*; Is. 43: 4, מִמָּאֲשֶׁר [עֵת], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 545.

VERBS.

§ 479. *Usual principles of concord.* In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33 : 13, וְנִמְתּוּ בְּלִי-הַצֹּאֵן, *then all the flock will die*. Comp. § 449. *b*. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence *begins* with a verb sing., and *proceeds* with plur. verbs; as Ex. 1 : 20. 33 : 4. Is. 2 : 20. Ps. 14 : 1, etc. See further, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17 : 10, ' and Moses and Aaron and Hur עָלוּ *ascended* ; Ps. 85 : 11, חֶסֶד-וְאֱמֶת נִפְגְּשׁוּ, *mercy and truth are met together* ; Gen. 8 : 22, etc.

Note. *Exceptions*. Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. 21 : 4, הָאִשָּׁה וְיִלְדֶיהָ תְּהִיָּה, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27 : 39, מְשַׁמְנֵי הָאָרֶץ יִהְיֶה מִוֶּשֶׁבֶךָ, *rich countries shall be thine abode* ; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. AS TO NUMBER. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. *b*.

E. g. Gen. 1 : 1, בָּרָא אֱלֹהִים, *God created* ; Ex. 21 : 29, בְּעֵלָיו יוּמָת, *his owner shall be put to death*. But, in a few cases, the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 4, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender; (which relate to *beasts* or *things*, and not to persons), frequently take a verb singular, whether it precede or follow them.*

E. g. Ezek. 26 : 2, נִשְׁבְּרָה בְּלַחֹת, *broken is [are] the gates* ; Joel 1 : 20, בְּהִמּוֹת תִּתְּעָרֵג, *the beasts cry [cries]* ; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanis*. Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, כִּי־תִקְרָאָהּ מִלְחָמָה, *when there shall happen war*; Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31 : 14, מִי־לִלְבִּיחַ יוֹמָהּ, *they who profane it, i. e. every one who profanes it [the Sabbath], shall be put to death*; Prov. 27 : 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי לַפְּנִינָה יְלָדִים, *and there was to Peninnah children, i. e. Peninnah had children*; Is. 13 : 22, עֲנָה אַרְיִים, *the jackals shall howl*; Deut. 5 : 7. Judg. 13 : 12. 2 Sam. 21 : 6. Ps. 124 : 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes, there comes some men*. So occasionally, even when the verb *follows* a plur. Nom.; as Ecc. 2 : 7, בָּנִי בֵּית הָיָה לִי, *there were slaves to me, i. e. I had slaves*; Gen. 46 : 22, 'these were the sons of Rachel יְלָד אִשְׁרָא *which were [lit. was] born to Jacob*;' Gen. 35 : 26. Dan. 9 : 24. Is. 64 : 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1 : 14, וַיְהִי, מְאֹרֹת, 'let there be lights, ... וַיְהִי *and let them be* for signs, etc.' Num. 9 : 6. Ezek. 14 : 1. Esth. 9 : 23.

§ 490. II. AS TO GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25 : 27, הַיָּבִיָּא שִׁפְחָתָהּ, *thine handmaid brought*; 1 Chr. 2 : 48, כִּי־יֵצֵאוּ בָנוֹת, *the concubine bore*; Judg. 21 : 21, אִם יֵצֵאוּ בָנוֹת, *if the daughters go out*; Ruth 1 : 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done to the dead*;' Is. 57 : 8, וְתַכְרֹת־לָךְ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8 : 4. 2 K. 3 : 26. Gen. 15 : 17.

Note. In a *very few* cases, a masc. Nominative sing. is followed by a verb fem.; e. g. Ecc. 7 : 27, אֹמְרָה קְדָהָהּ, *saieth the Preacher*,

where the verb follows the grammatical *form* of the Nom., rather than the *sense* of it; Judg. 11: 39, וַתֵּהְיֶה־הָהָא, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, אֲבֵל אֶמְלִלָּהּ אֶרֶץ, *the land mourns and is withered*; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb p 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other. Comp. § 480.

E. g. Ex. 5: 16, חָטְאוּ עַמֶּךָ, *thy people have sinned*. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations*, *countries*, and *towns* are of the masc. gender, when they are used to denote the *inhabitants*, but they are fem., when they only denominate *place*. Comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.

(a) With a masc. noun; as Prov. 27: 9, שֶׁמֶן וְקִטְרוֹרִית יַשְׂמְחוּ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20: 11, וַתִּשְׁתַּי הָעֶדָה וּבְעִירָם, *and the assembly and their cattle drank*; Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the *general* rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 480.

§ 494. III. *As to both number and gender.* Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all מְרִבִּית *the increase* of thy house יָמוּתוּ, *shall die*;' Jer. 44: 12, שְׂאִרִית, *'the remainder* of Judah who שָׁמַי *set*

their faces;’ Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. *b.* Note*.

§ 495. (*a*) Plural Nominatives of the *fem.* gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (*b*) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (*a*) Job 42: 15, לֹא נִמְצְאוּ נָשִׁים יְפֹת, *there were [was] not found women so beautiful*; Jer. 48: 15, עָרֶיהָ עָלָה, *her towns ascended in the flames*; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (*b*) לֹא תִמָּזְדַּ אֲשַׁרְיָה, *his steps totter [totters] not*; Job 14: 19, תִּשָּׁטַף סִפְיָהָ, *its floods overflow [overflows]*; also when the verb *follows*, as Jer. 49: 24, תִּבְלִי, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the *Genitive*.

E. g. 2 Sam. 10: 9, ‘and Joab saw that הָיְתָה מִלְחָמָה, *the front of the battle was* against him;’ where the verb agrees with מִלְחָמָה. Is. 22: 7, מִבְּחַר עֲמֻנָּךְ מִלְּאֵי, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻנָּךְ. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, בְּיָדָיו יָדָי, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, רַגְלָיו קָמָה, *and his eyes [was] were dim*; Deut. 27: 7, *Kethibh*.

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. בְּיָדָי, *and it happened*; מֶרַי, *it is bitter to me*; יָנִיחָה לִּי, *I*

am quiet, lit. it is quiet to me; *צָר לִי*, or *נִרְצָר לִי*, *it was grievous to him*; 1 Sam. 30: 6, *וַתֵּצַר דָּוִד*, *and it was grievous to David*; Job 4: 5, 'but now *תָּבוֹא אֵלַיִךְ* *it comes upon thee*,' Ps. 18: 7, *בַּצָּר לִי*, *when it was ill with me*. In Gen. 4: 26, *הִנְהִל* (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition *לְ*.

E. g. *צָר לִי* *it is grievous to me*, i. e. I am grieved; *בַּצָּר לִי*, *when it is ill to me*.

§ 500. *Verbs with indefinite Nominatives*. These are frequent; e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, *קָרָא*, [one] *called*; Gen. 48: 1, *וַיֹּאמֶר*, *and [one] told*; 1 Sam. 26: 20, *יִרְדֹּף* [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting *לֹא שָׁמְעוּ* [they] *have not heard*,' 47: 1, *לֹא יִקְרְאוּ-לְךָ* [they] *shall not call thee*, etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on*, *tout le monde* etc. in French, or to the Greek *λέγουσι* etc. and is quite common in Hebrew.

Note 1. Sometimes the Nominative is expressed; as *אִישׁ*, *אָדָם*, etc.; and sometimes the act. Part. of the verb is employed, as Is. 16: 10, *וַיִּדְרֹךְ הַדֹּרֵךְ*, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, *וַיִּרְאֶה הָרֹאֶה*, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, *וַיִּטְעוּ הַנִּטְעִים*, *the planters shall plant*, i. e. one shall plant; Nah. 2: 3.

Note 2. The 3 pers. plur. is often to be rendered *passively* in such cases; as Job 34: 20, *וַיִּסְרֹו אַבִּיר*, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, 'for by me *יִרְבּוּ* *are increased* [lit. they increase] thy days, and years *וַיִּסְפּוּ* *are added* [lit. they add] to thee;' Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, *τῇ ψυχῇ σου ἀπαιτοῦσιν*, *thy soul shall they require*, i. e. thy soul shall be required; 16: 9, *that when ye die, δεξώνται*, *ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second* person of the verb is employed, in a similar way; e. g. Is. 7: 25, *לֹא תָבוֹא שָׁמָּה*, *one shall not come there*, lit. thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., *עַד בֹּיָאָה*, *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct forms of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used, in a great ma-

ny cases indifferently to express the same idea. Both of them may be made *Aorists* by prefixing *Vav*, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter, is to express *past* time of some shade or other; and the *predominant* use of the Future, is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs, is used to designate the meaning of various tenses, viz.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. 3: 13, 'what is this which עָשִׂיתָ, *thou hast done*?' 3: 11, 'who הִגִּידָהּ *has told thee*?' 3: 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work which עָשָׂה, *he had made*;' 2: 5, 'Jehovah לֹא הִמְטִיר, *had not caused it to rain*.'

(c) For the past tense of narration, or historic tense; e. g. Gen. 1: 1, 'God בָּרָא *created*;' 1: 2, 'the earth הָיְתָה, *was*;' 29: 17, 'Rachel הָיְתָה יְפֹת-הָאָרֶץ, *was beautiful in appearance*.'

Note. When this *historic* tense is used, the Nom. is more usually put *before* the verb; but to this there are many exceptions. The Fut. with *Vav* conversive commonly follows the Praeter, in the same sentence, or in a succeeding one, in order to avoid repeating the Praeter. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express *a state of acting*; as Ps. 119: 28, 'my soul הִלָּצָה, *weeps for trouble*;' 119: 30, 'the way of truth בָּחַרְתִּי, *I choose*;' Is. 1: 15, 'your hands מְלֵאִים *are full of blood*.' (3) In general propositions, designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הֵלֵךְ *walketh not*—לֹא דָבַד *treadeth not*—לֹא יָשָׁב *sitteth not*; and so often.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רָאוּ, *shall see a great light*;' Is. 2: 2, וְהָיָה, *and it shall come to pass*; 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter, in the same construction; as Is. 1: 30, 31, וְהָיָה וְהָיָה וְהָיָה *ye shall be as an oak*—וְהָיָה וְהָיָה *and the mighty man shall be*, etc.; 3: 25, 28, 'thy men יַפְּלוּ *shall fall* by the sword—and her gates יִתְּנוּ *shall mourn and lament*;' and so often.

Note 1. The conjunction *Vav*, in such cases, may precede the verb itself, as in e. 2.; or precede the Nom., when this stands before the verb, e. g. Job 19: 27, 'I shall see, וְעֵינַי רָאוּ, *and my eyes shall behold*,' where רָאוּ is made Fut. by the *Vav* before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Praeter designates the sense of a Future.

Note 2. Any word, expressive of Fut. time and standing at the beginning of any construction, requires the Praet. that follows, (with a Vav prefixed), to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days *בָּיָמַי* *are coming*, *וְגָרַעְתִּי* *when I will cut off*, etc. So with an Inf.; as Deut. 4: 30, *בְּצָר לָּךְ* *when thou shalt be troubled*, *וְהִמָּצְאוּךָ* *and these things shall overtake thee*; Gen. 2: 5. So also, Ex. 17: 4, *עוֹד מְעַט* *yet a little time*, *וְסָקְלֵנִי* *and they will stone me*; Ex. 16: 1, 'at evening *וַיֵּדְעֻם* *ye shall know*.'

• (f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, *קַח לָּךְ* *take for thyself*, *וְאַסְפְּתָה* *and collect*. Comp. above, in e. 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. 33: 10, 'if I have found favour in thine eyes, *וְלָקַחְתָּ* *then take*, etc. Ruth 3: 9. Gen. 47: 23. Deut. 29: 7, 8.

(g) For the Subj. mood in all its tenses; especially when a Fut., with a Subj. meaning, precedes in the same construction, § 504. b; e. g. (1) For the Present; as Gen. 3: 22, *בָּרֵשׁ-יָשָׁה* *lest he put forth his hand*, *וְלָקַח* *and [lest he] take*, *וְיָאָכַל* *and [lest he] eat*, etc. (2) For the Imperf.; as Is. 1: 9, *הָיִינוּ* 'we should be as Sodom, *וְהָיִינוּ* *we should be like Gomorrha*;' Gen. 13: 13, *הֲדַקְקוּם*—*should one hurry them*,—*וְהָיָה* *then they would die*; Ruth 1: 12. Judg. 8: 19. (3) For the Plup.; as Is. 1: 9, 'unless Jehovah *הָיוּ* *had left us* a remnant, etc.' 2 K. 13: 19, 'then *הָפַיְתָה* *thou wouldst have smitten* the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, *עַד אֲמַסְבֶּנּוּ* *until they shall have finished*; 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. *The Future tense of verbs is used with a variety of meaning; viz.*

(a) To indicate Fut. time; which is its appropriate use.

(b) For the Present tense; e. g. *לֹא יָדָע* *I know not*; *לֹא אוּכַל* *I cannot*; *מֵאַיֵּן תָּבוֹא* *whence comest thou?* *מַה-תִּבְקֹשׁ* *what seekest thou?* Also in general propositions; as 'a wise son *יַשְׂמֵחַ* *makes glad* his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate *past* time; e. g. (1) Often, when preceded by particles that indicate *past* time. (a) By *אָז* *then*; as Jos. 10: 12, *אָז* *then spake he*. (b) By *בָּרָם* *not yet*; as Gen. 2: 5, *בָּרָם יְהִיָּה* *was not yet, or before it was*. But sometimes the sense is *future* after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very

as Job 3: 21, 'let them live, *וַיְחַיֵּם* and let them be, or may they be, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms* etc. of the Fut., compare § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42: 18, *וְעַשֵּׂה יְהוָה*, *do this and live*, i. e. do this, and ye shall live; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (a) Sometimes when it stands *before* the Fut.; as Is. 45: 11, *וְשִׁאֲלֵנִי* *will ye enquire of me—and וְצִוֵּנִי* *will ye prescribe to me?* 6: 9. (2) When it stands *after* the Fut.; as Gen. 45: 18, *וְאֶתְּנָהּ* *and I will give you . . . וְאֶכְלֵהּ* *and ye shall eat*, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form *composite* verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning, and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*, like our English, *put, put by, put up, put in, put down, put aside, put away*, etc

E. g. *נָפַל* *to fall*; *עַל נָפַל* *to fall over to, to fall away*; *מִן נָפַל* *to leave, to depart from*; *לְפָנַי נָפַל* *to fall down before any one*. *קָרָא* *to call*; *בְּ קָרָא* *to call to, to invoke*; *לְ קָרָא* *to name*. *שָׁאַל* *to ask*, with an Acc. of the *person*; *שָׁאַל* *to demand*, with an Acc. of the *thing* demanded; *בְּ שָׁאַל* *to consult any one*.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

(a) The preposition **ב** is often put after verbs signifying, *to be angry, to trust, to hold, to sin against, to reprove, etc.*; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition **ל** is often put after verbs signifying, *to make, to attain to, to become any thing*: as 2 Sam. 7: 14, 'I will be to him **לֵאב**, *for a father* [a father], and he shall be to me **לְבֵן**, *for a son* [a son];' 1 Sam. 4: 9, **יִהְיֶינָה לְעֹשִׁים**, *be ye for men*, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib **לְאִשָּׁה**, *for a woman*, i. e. a woman. The later Hebrew makes more frequent use of **ל** in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

(c) The prepositions **ב**, **מִן**, **עַל**, **בֵּין**, **בְּפָנָיו**, etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. **בָּכָה** *to weep*, and *to bemoan*; **הָלַךְ** *to go*, and *to pass through*, Gen. 2: 14; **רָשָׁב** *to dwell*, and *to inhabit*; Ps. 22: 4, **זָמַר** *to sing*, and *to celebrate with praise*; so **רָגַן**, **שָׂר**, etc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. **בָּיֵשֶׁר**, *to bring good tidings to any one*; **מָרָה**, *to be refractory AGAINST any one*; **עָרַב**, *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off* and *on*, of *ornamenting*; of *plenty* and *want*; of *dwelling in* or *among*; of *going out, coming in, coming upon, happening to*, etc. Verbs of *overflowing, overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, 'a land which **וַיִּדְבֹשׁ הָאֲרָץ וַתִּזְבֹּחַ חֵלֶב וְחָלָב** *overflows with milk and honey*; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case; e. g. **חָגַג חֵג**, *to celebrate a feast*; **חִידָה חִידָה**, *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and

Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 17, מָלְאוּ אֶת־הָאָרֶץ חָמָס, *they filled [caused to be full] the earth with violence*; Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי־יָשָׁן, *and he clothed him with [caused him to put on] garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as *signify, to anoint, to sow, to plant, to stone*, i. e. cover with stones, *to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert one thing into another*, as Job. 28: 2, וְאֵבֶן יַצִּיק, *stone he fuses into brass*; Gen. 2: 7, 'God made man מִן הָאֲדָמָה, *from the earth*, where עָפָר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עִל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition *implied*, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, בָּסְטוּ הָרִים צֶלֶה, *the mountains were covered with the shadow of it*. Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנְחִילְתִּי בְרָחִי שָׁוְיָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, עֲרֹם יֵעָרֵם הוּא, *very subtilely will he deal*; 20: 6, נִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos 9: 8, לֹא הִשְׁמִיד אֲשַׁמִּיד, *I will not utterly destroy*. Gen. 31: 30. 43: 3, 7, הֲיָדְוֹעַ גִּבְרַע, *could we indeed know?* 37: 8,

וְנִשְׁפָּט גַּם עִפְיוֹת, *shalt thou indeed reign?* 19: 9, and now he would fain act even as a judge.

(b) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die*; 3: 4. 37: 33, טָרָף טָרָף, *he is surely torn in pieces*; Judg. 15: 2, אָמַר אֲמַרְתִּי, *surely I thought, or said*.

(c) It marks continuance of action; as Is. 30: 19, בָּכוֹ לֹא תִבְכֶּה, *thou shalt not always weep*; Ex. 34: 7. Jer. 23: 17. Especially is continuance denoted, where two Infinitives abs. are used; as 2 Sam. 15: 30, עָלוּ וּבְכוּ, *they went up continually weeping*; Gen. 8: 7, נִהְיָא וְשָׁבוּ, *and it continued going and returning*; Jer. 7: 13. 11: 7. 25: 3. 26: 5. In such cases, a participle is sometimes used for the second Inf., as in 2 Sam. 16: 5; or a noun, as Is. 29: 14.

(d) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is commonly of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שָׁקוֹל יִשְׁקָל, with Inf. abs. in Kal, finite verb in Niphal; Ezek. 16: 4, הִחַלְתְּ לֹא תִחַלְתְּ, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אֲדִישׁ יִדְשְׁנֵהוּ, *he will thoroughly thresh him*, roots אָדַשׁ and דָּוַשׁ, both signifying *to thresh*.

Note 3. The Inf. abs. may be placed before or after the finite verb. Particles, such as לֹא, גַּם, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הֵיטִיב *bene faciendo*, for *bene*; 1 Sam. 3: 12, הִחַל וְנִבְלָה, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. 60: 14, שָׁחוּחַ *incurvando*, for שָׁחוּחַ; Hab. 2: 10, קָצוּת *for קָצוּת*. (b) With a finite verb; as Num. 23: 25, קַב, *thou shalt not curse at all*, for קָבוּב; Ruth 2: 16, שֶׁל־תִּשְׁלֹ, *for שָׁלוֹל*; Ps. 50: 21, הִיזֶה-אֶהְיֶה, *for הִיזֶה*, etc.

§ 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. 5: 12, שָׁמֹר *simply*, instead of תִּשְׁמָרוּן, as it is in Deut. 6: 17; Ex. 20: 8, זָכוֹר *for תִּזְכֹּר*, as in Deut. 7: 18; Job 40: 2, הִרָב *an contendendo?* for הִרָבָה, as in Judg. 11: 25. So Dan. 9: 5, מָרְדְּנוּ וְסוּר, *we have rebelled and apostatized*; Est. 9: 6. Jer. 14:

5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצוּא וָשׁוּב *ran and returned*;' Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְכָתוּב *and they shall write bills of sale*, וְהָעֵד—וְהָחֹמֶם *and they shall seal them—and take witnesses*,' etc. Num. 15: 35. Deut. 14: 21. Is. 5: 5. Ezek. 11: 7, 'you הוֹצִיא *will I bring out*,' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמֹר *keep*; 1: 16. Jer. 2: 2, הֵלֵךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הַפֹּחַךְ *are to be destroyed*.' This is elliptical; the full phrase would be הַפֹּחַךְ יִהְיֶה כֵּבֵד. So הָפִיר, Prov. 15: 22.

§ 518. The Inf. abs. is also employed as a mere *nomen actionis*, denoting the *practice* of doing what the verb designates.

E.g. אָלַהּ וְכָהַשׁ וְרָצַח וְגִנֵּב פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2.

Gen. Remark. The Inf. abs. has generally an *intensive* sense, whether employed with a finite verb, or standing alone. It may be called the *energetic* form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e.g. Gen. 2: 18, הָיִיחַ הָאָדָם, 'the being of the man alone is not good'; 29: 19, תָּתִי (Inf. of נָתַן) 'my giving is good'; 11: 6. 30: 15. (b) In the Gen.; e.g. Gen. 29: 7, עֵת הַתְּאֻמָּה, 'the time of collecting'; 2: 4, בְּיוֹם עֲשׂוֹת, 'in the day of making'. Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e.g. Num. 7: 5, וְהָיָה לְעֹבֵד, 'and let them be for serving', i. e. let them serve. 8: 11; Ezek. 30: 16, הִתְהַרְהֵרָה, לְהִתְפַּקֵּץ *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e.g. 1 K. 3: 7, 'I knew not יָצֵאת וָבוֹא, *the going out or coming in*;' Jer. 5: 3. Gen. 21: 6. The Acc. here, commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e.g. Ps. 39: 2, 'I will guard my way מִן־חַטֹּאת *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With בְּ ; as Gen. 2: 4, בְּהִבְרָאם , *when they were created*, lit. in the being created of them; Ex. 16: 7, בְּשִׁמְעוֹ *because he heard*; Is. 1: 15. (b) With כִּי ; as Gen. 44: 30, כִּיבֹאִי , *when I come*; 39: 18; כִּי־הִרְיָמִי , *when I lifted up*. (c) With לְ ; Gen. 2: 3, לַעֲשׂוֹת , *when he made it*; Is. 7: 15, לִדְרֹכָתוֹ , *until he know*; 1 K. 16: 7, 'to provoke him by his doings, לְהִיְיֹוֹת *in that he was*, or, *in respect to his being*. In like manner, with מִן , עַד , עַל , לְמַעַן , מִתְחַלֵּף , מִתְחַלֵּף , etc.

Note. The preposition מִן has often a *negative* sense, in such cases; e. g. Gen. 27: 1, 'his eyes were dim מִמְרְאוֹת , *so that he could not see*, lit. from seeing; 16: 2. Ex. 14: 5. For מִן before the Inf. in comparisons, see § 454. b.

N.B. For the use of the Inf. const. for the Inf. abs., see § 516.

§ 522. The Inf. const. with לְ , in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man לְעֲבֹד , *to till* the ground; v. 10, 'and a river went out from Eden לְהַשְׁקוֹת , *to water* the ground; 11: 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלֹאִי (*not*) comes before an Inf., the לְ is put before it; as Gen. 3: 11, 'which I commanded thee לֹא־לֵבֶלְתִּי *not to eat*;' i. e. the Inf. is used as a noun in regimen with בְּלֹאִי .

§ 523. The Inf. const. with לְ , and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, $\text{וַיְהִי בְדֹרֶשׁ אֱלֹהִים}$, *and he sought God*, lit. and he was in seeking God; Gen. 15: 12, 'the sun וַיְהִי לָבוֹא *was about to go down*,' lit. was in going down; 2 Chr. 11: 22. Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, $\text{לְהַרְוֶתְהוּ [הָיָה]}$, *he hews down for himself*, lit. [he is] in hewing down. Prov. 19: 8, 'he that is wise, $\text{לְהִמָּצֵא [הָיָה]}$, *findeth prosperity*,' lit. is in finding; Is. 21: 1.

(c) Of the Future; as Is. 38: 20, $\text{יְהוָה [יְהִי] לְהוֹשִׁיעֵנִי}$, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah $\text{לְהוֹדִיעֵם [יְהִי]}$ *will teach them*,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 3, 'soon אֶבְרִיתָם *will I destroy the wicked of the land*, לְהַכְרִיתָם *I will cut off*,' etc.

(d) Of the Passive; as Jos. 2: 5, 'and it came to pass *הַשַּׁעַר הָסָגָר* when the gate was to be shut,' lit. in the shutting of the gate; Deut. 31: 17, *וְהָיָה לְאָכָל*, and they shall be devoured, lit. and it shall be for devouring them; Is. 6: 13.

(e) Of the Latin participle in *dus*, or the English auxiliaries *shall*, *can*, *must*, etc.; as 2 K. 4: 13, *מָה [הָיָה] לַעֲשׂוֹת*, what [is] to be done for thee? 2 Chr. 19: 2, *הֲיִזְרָשׁע [הָיָה] לַעֲזֹר*, should one help the wicked? Judg. 1: 19, *לֹא [הָיָה] לְהוֹרִישׁ*, he could not dispossess them; Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22: 13, *וְהָיָה בָּקָר וְשֹׂחֹת צֹאן וְאָכַל בָּשָׂר*, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, *בַּעֲלֹת הַלֶּהָב*, in the mounting up of the flame, i. e. when the flame mounted up; 1 Sam. 23: 6, *בְּבָרְחָ אֲבִיחָר*, in the flying of Abiathar, i. e. when Abiathar fled; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, *וַיַּעַשׂ יְהוָה אֶרֶץ וְשָׁמַיִם* in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, *וַיִּשְׁמָע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ*, when the king heard the word of the man, etc. Is. 58: 5, 'a day *וְכַשֵּׁי אָדָם* when a man will afflict his soul,' etc. So with the subject and two Accusatives; as Gen. 41: 39, *וְהוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת-כָּל-זֹאת*, since God's showing you all this, i. e. since God hath shewn etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, *וְהָיָה קֵשׁ לְשׁוֹן אֵשׁ*, as the flame of fire devours the stubble; 20: 1. Gen. 4: 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1: 4, 'one generation *הֹלֵךְ* passeth away, and another generation *בֹּא* cometh;' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as *אֶלֶּכִי*, *I fear*; *אֶתָּה*, *thou fearest*; *אֲנֵחֵנוּ*, *we fear*; etc. In intrans. verbs, this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. 2: 10, 'and a river *יֵצֵא* issued from Eden;' Deut. 4: 3, 'your eyes *הִרְאוּ* have seen;' Gen. 41: 17 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah *יֵלֶד* shall bear a son,' etc. 19: 13, *מִשְׁחִירֵינוּ* 'we are about to destroy the city;' 6: 17, 'behold I *מְבִיאָה* will cause to come a flood;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the anomalies of concord which are found in verbs.

E. g. Gen. 4: 10, *קוֹל דְּבִי אֶחָיָה צֹעֵק*, *the voice of thy brother's blood cries, [cry].*

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, *מִשְׁחִיתָהּ הֵהָהּ הָעִיר*, *Jehovah is about to destroy the city*; Ps. 76: 8, *נוֹרָא*, *metuendus*; Ps. 18: 4, *מְהִלָּל*, *laudandus*, etc.

§ 530. The verb of existence (*הָיָה*) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle *הָיוּ חֹרְשׁוֹת*, *were ploughing*;' Neh. 1: 4, *וְאֶתָּה צֹם וּמְתַפֵּל*, *I was fasting and praying*; 2: 1, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner *נִשְׁ* *there is*, and *אֵין* *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if *תִּשָּׂא* *thou savest*;' Gen. 24: 49. 43: 5, 'if *אֵין מִשְׁלַח*, *thou dost not send away*;' Ex. 5: 16, 'straw *אֵין נָתַן* *is not given*;' Lev. 26: 6.

531. Active Participles may govern the same cases as

their verbs; but it is a *more common* construction, to put them in regimen with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בּוֹר, *the descenders of* [i. e. those who go down into] *the pit*; 5: 12, יוֹדְעֵי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases, in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בְּדִים, *clothed [with] linen garments*; 1 Sam. 2: 18, חָגוּר אֶפֶד, *girded [with] an ephod*. So in Greek ἀναιδέην ἐπιτεμένους, Il. α. 149. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבְּדִים, *clothed [of] linen garments*; Joel 1: 8, חָגְרֵת־שֵׁק, *girded [of] sackcloth*; Ps. 32: 1, נְשִׁיָּא־פֶּשַׁע, *pardoned [of] sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוֹת to die), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תִּרְבוּ דַבָּרוֹ, *do not make much [and] speak* i. e. do not say much: Job 19: 3, לֹא תִבְשׁוּ דַבְּרוֹתַי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיִּחְפֹּר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הַיָּטִיב is used for *well, skilfully*, Ps. 33: 3. הַרְסִיָּה for *again, once more*, Gen. 4: 2. 8: 12. כְּפָנָה for *ad finem, entirely*, Gen. 24: 15. מְהֵרָה for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18. הַרְבֵּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is the Inf., as Gen. 27: 20. Ex. 2: 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18: 4, מֵצֵט-מַיִם, *a little water*; Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons*; Is. 30: 33, עֲצִים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, דָּמֵי הַזֶּם, *innocent blood*; Ezek. 30: 16, צֹרֵר יוֹמָם, *daily persecutors*; Deut. 26: 5, מְעַט אֲנִי, *few men*, etc.

§ 535. Adverbs standing in place of nouns, sometimes take prepositions before them.

E. g. Ezek. 6: 10, אֶל הַזֶּם, *gratis*; 2 Chr. 29: 36, בְּפִתְאֹם, *suddenly*; 1 K. 22: 20, בְּכֹה, *so*, [lit. in the so]; Esth. 4: 16, בְּבֶכֶן, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מִעֲלֶה מִעֲלֶה, *higher and higher*; מְטֵה מְטֵה, *deeper and deeper*; 1 K. 20: 40, הִנָּה וְהִנָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, אֵין בְּסֹף לֹא נִחָשֵׁב, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, לֹא is omitted. Ex. 14: 11, הֲיִנְבָּרִי אֵין קִבְרִי, *because there were no graves at all*. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32: 6, לֹא חָכָם, *not wise*, i. e. foolish: Ps. 43: 1, לֹא רַחֲמִי, *unmerciful*; Job. 30: 8, בָּגִי שֹׁם, *disgraced*; Deut. 32: 21, לֹא-אֱלֹהִים, *not God*; לֹא-עַם, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, לֹא-אָדָם, *not a mortal*; 10: 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

Note. A negative is frequently implied in an interrogative sentence; e. g. 2 Sam. 7: 5, הֲאֶתְּנָה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence מַה-מְנִי יִהְיֶה, *what quits me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions, both simple and composite, govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 551.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative, ו. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אֹי לָנוּ, *wo to us!* Ezek. 30: 2, הֵהָא לְיוֹם, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, אֲשֶׁרִי with a Gen. after it; 29: 1, 2, הָבוּ, with an Acc., etc.

PLEONASM.

543. I. OF PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד, *she saw him the child*; 1 Sam. 21: 14, הִשְׁתַּחֲוֶה אֶת-שֹׁמְרוֹ, *he changed it his understanding*; Job 33: 20, וְהַמֶּתוּ חֵתוֹ לֶחֶם, *his soul abhors it bread*; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, בְּסִבְעֶיהָ פְּרִיָּה, *in the twigs of it the fruit tree*; Prov. 14: 13, אֶחָרֶיהָ שְׂמֵחָה, *the end of it joy*; Cant. 1: 6, בְּרָמִי אֲנִי, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, *הָיָה לְךָ-לְךָ*, *go for thyself*, i. e. go; Cant. 2: 11, *יָצָה יָצָה*, *it has gone for itself*, i. e. has gone; Gen. 27: 43, *פָּתַח פָּתַח*, *flee for thyself*, i. e. flee; Is. 31: 8, *נָס לוֹ*, *he has fled for himself*, i. e. he has fled; Job 39: 4, *לֹא-שָׁבוּ לָמֹו*, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, *הִמָּה לָךְ*, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate *לֹא-יִשְׂעֶה-לָּהּ*, *relishes for itself*,' i. e. relishes; 15: 28, 'houses which *לֹא-יִשְׁכְּנוּ לָמֹו*, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13: 13, *יָהָרֵב לָו*, *he shall perish for himself*, i. e. shall perish; Job 19: 29, *גִּירוֹ לָבֹו*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass *לֹו בָּרִיד*, *lonely for itself*,' i. e. alone, or lonely; Amos 2: 13, *מְלֵאָה לָּהּ*, *full for itself*, i. e. full; Ps. 144: 2, *מִפְּלִיטִי-לִי*, *my deliverer for me*, i. e. my deliverer.

§ 547. II. OF PREPOSITIONS. The prepositions *בְּ* and *מִן* are sometimes pleonastic.

(a) *בְּ*; as Ex. 32: 22, 'thou knowest this people that *בְּרָע הֵוָה*, *they are evil*,' lit. that they are in evil; Hos. 13: 9, *בִּי-בִי בְּעֶזְרִי*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, *אַךְ בְּךָ אֱלֹהִים*, *only thou [art] God*, or, *only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialiae*.

Note. The name of *Beth essentialiae*, is also extended to *בְּ* used in cases like the following; as Ps. 118: 7, *יְהוָה בְּעֶזְרִי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 11: 35.

(b) *מִן*; as Deut. 15: 7, 'a poor man *מִן-אֶחָד*, *one of thy brethren*,' lit. of one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. I. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition

of state of feeling; e. g. Gen. 31: 36, *וַיִּחַר לוֹ* *it was hot to him*, viz. *אף* *anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where *אף* is expressed. So 1 Sam. 24: 11, *וַתַּחַם עֵינַי*, and *it pitied thee*, i. e. mine eye (*עֵינַי*) pitied; comp. Gen. 45: 20. Deut 7: 16, etc. where *עֵינַי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted; viz. such as *וְהוּא*, *וְאֵלֵהֶם*, etc. e. g. Prov. 10: 24, *the desire of the righteous* *וְהוּא* *he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. *וַיִּלְדָּה* *she bore*, i. e. children; *כָּרַח* *he concluded*, i. e. *בְּרִית* *an agreement*; *נָטָה* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֹהֶל* *the tent*; *נָשָׂא* *he lifted up*, i. e. *קוֹל* *the voice*; *עָרַךְ* *he arranged*, i. e. *מִלִּים* *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, *עֵינֵיךָ יוֹנִים* *thine eyes* [are the eyes] *of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. *אֶלֶף כֶּסֶף*, *a thousand* [shekels] *of silver*; *עֶשְׂרֵה זָהָב*, *ten* [shekels] *of gold*; *שֵׁשׁ שְׁעָרִים* *six* [ephahs] *of barley*; *שְׁנֵי לֶחֶם* *two* [loaves] *of bread*; comp. § 463.

Note. In expressing the day of the month, the word *יום* *day* is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, *לְהַחֲיוֹת*, *to preserve* [them] *alive*, etc. instead of *לְהַחֲיוֹתָם*; Ex. 15: 2, 'Jehovah is my strength, *וְזִמְרָתִי*, and [my] *song*,' for *וְזִמְרָתִי*; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God *וַיַּרְא* *observed* them,' for *וַיַּרְאֵם*; Ps. 137: 5, 'let my right hand *וְנִשְׁכַּח* *forget* [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun **אֲשֶׁר** is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land **לְאֵלֶיהֶם** [which] is not theirs;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; as Ex. 4: 13, 'send **בְּיָדְךָ** [אֲשֶׁר] **הַשֵּׁנִי** [of him whom] thou wilt send.' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] **תִּמְצְכֶתִי** I have mingled;' Gen. 3: 13, **מַה-זֹּאת**, **עָשִׂיתָ**, *what is this [which] thou hast done?*

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex 18: 20, 'the way **בְּהֵלְכָם** [in which] they go;' Job 3: 3, 'perish the day **בְּאֲנִיְךָ** [אֲשֶׁר], [in which] I was born;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, **הֵיכַן הוּא קָם** [אֲשֶׁר], [whence] he arose. (e) Sometimes even the pronoun which **אֲשֶׁר** would qualify, is also omitted; as Is. 29: 1, 'the city [בָּהּ] **הָיְתָה דֹרְהָ** [אֲשֶׁר] in which David dwelt,' Ps. 4: 8, 'more than in the time [בִּי] **רַבּוֹ וְתִירוּשָׁם** [אֲשֶׁר], [in which] their corn and new wine increase,' etc. Comp. § 478. Note.

(f) **אֲשֶׁר**, in the sense of *that which, he who, those who*, etc. is often omitted; e. g. Job 24: 19, 'Sheōl takes away **הַחַטָּאִי** [those who] have sinned;' Ps. 12: 6, 'I will place in safety **לִי יִפְיָהּ** [him whom] one puffs at,' i. e. who is contemned. (g) In an adverbial sense; as 1 Chr. 15: 12, **אֶל הַכִּינוֹחַי** **לוֹ**, *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of **אֲשֶׁר** is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an indefinite one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. III. OF VERBS. The verb of existence (**הָיָה**) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, **בִּירֵרוֹם אָנֹכִי**, *for naked [am] I*; 4: 13, **גָּדוֹל**, *great [is] my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb **אָמַר** (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, 'when I behold the heavens, [**אָמַר אֲנִי** I exclaim], Lord, what is man?' 10: 4, 'the wicked in his pride [**אָמַר** has said], **בְּלִי-יִדְרֹשׁ** [Jehovah] will not punish;' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, **אֲנִי**, i. e. [**אָמַר**] **אֲנִי**.

§ 556. When a finite verb would be preceded by an

inf. abs. of the same verb, the former is sometimes omitted: comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. IV. OF ADVERBS. The interrogative **הֲ** is often omitted.

E. g. Gen. 27: 24, **אֲתָהּ יְהוָה בְּנִי**, *art thou my very son*, for **הֲאֲתָהּ**; 3: 1, **אֵת כִּי**, *is it so then that*, for **הֲאֵת כִּי**; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a negative interrogation, before **לֹא**; as Jon. 4: 11, **וְלֹא אֶחָד**, *and should not I spare Nineveh?* instead of **הֲלֹא**; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, **וְלֹא תִשְׁמַר**, *and wilt thou not keep watch over my sins?* So also before **אֵל**, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, **וְלֹא תִתְקַבֵּץ**, *let [not] any rash thing proceed from your mouth;* Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted **וְהָאֲבֵד**, *shall [not] always perish;* Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but*, etc. E. g. Ps. 44: 19, 'our heart has not turned back from thee, **וְנִתְּנוּ אֲשֵׁרֵינוּ**, *NOR our steps declined;* Is. 41: 28, **וְיָשִׁיבוּ** *NOR did any answer*, or, *BUT none gave answer;* Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. V. OF PREPOSITIONS. The prepositions **בְּ**, **לְ**, etc. are not unfrequently omitted, where the sense requires them.

(a) The prefix **בְּ**; as Ps. 66: 17, **וְאָלַי פִּי-קָרָאתִי**, *I cried to him [with] my mouth*, for **בְּפִי**; 12: 3. 17: 10, 13, 14. 60: 7, 'help me **בְּיָמֶיךָ** [with] thy right hand; 108: 7. 109: 2, etc. Note, also, that the prefix **בְּ**, used as a conjunction, usually excludes **בְּ**; as Am. 9: 11, **בְּיָמֵי עוֹלָם**, *as [in] the days of old*, for **בְּבְיָמֵי**. (b) The prefix **לְ**; as Prov. 27: 7,

גַּפְשׁ רָעֵבָה, [to] *the hungry soul*, for גַּפְשׁ; 13: 18. 14: 22. Jer. 9: 2.
(c) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man שִׂיאֵכָל
[than] *that he should eat*,' for מִשִּׂיאֵכָל.

§ 560. VI. OF CONJUNCTIONS. Conjunctions which would express some particular relation of ~~the~~ latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. 11: 2, 'does pride come, וְנִבְאָה then cometh shame; Gen. 44: 4. Ex. 3: 18. 16: 21. 17: 6. Ps. 148: 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, שְׁמֹחַל שְׁמֹחַל *yesterday* [and] *the day before*; Judg. 19: 2, יָמִים אַרְבָּעָה חֳדָשִׁים, *a year* [and] *four months*; Hab. 3: 11, שֶׁמֶשׁ יָרָה, *sun* [and] *moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, or; as 2 K. 9: 32, שְׁנַיִם שְׁלֹשָׁה *two* [or] *three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, כְּ, as; Is. 21: 8, יִרְקָא אֲרִיָּה *he will roar* [as] *a lion*; Ps. 11: 1, בִּגְדֵי הַיָּרְכָב צְפוּרָה, *fly to your mountain* [as] *a bird*; Is. 51: 12, 'who shall be made חֲצִיר [as] *grass*'; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. 9: 21, 'the nations shall know אֲנֹשׁ הֵמָּה, [that] *they are mere men*;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

§ 562. VII. ELLIPSIS IN POETIC PARALLELISM. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

In the second member. (a) A noun; as Ps. 24: 1, יְהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 6, אֲנֹכִי 'I am a worm and no man, [I am] the scorn of men;' so אֲתָה, in v. 10. (c) A verb; as

* In technical language, that part of the sentence, which in cases like the above precedes Vav, is called *protasis*, that which follows, *apodosis*.

† This is called the *constructio asyndetica*, or *asyndic construction* i. e. without the σύνδεσμος or conjunction.

Ps. 22: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night [*do I call*];' 13: 3, עַד אֲנֹכָה אֲשִׁיחַ, '*how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?*' Is. 49: 7, 'kings יִרְאוּ *shall behold* and rise up, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. 10: 5, לָמָּה, '*why, Jehovah, standest thou afar off, [why] hidest thou thyself?*' 13: 3. 22: 2, etc. For the omission of לֵא, see § 558. (e) A preposition; as Job 12: 12, בִּישֵׁשִׁים, '*with the aged is wisdom, אֶרְךָ* and [*with*] *length of days is understanding?*' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהִיכָל and [*to*] the temple,' for וְהִיכָל; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל '*from the God of thy father—וְיָאֵת שְׁדֵי* and [*from*] the Almighty,' for מֵאֵת; Ps. 22: 2, 'why art thou distant דְּבָרִי [*from*] the words of my cry,' for מִדְּבָרִי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [*my glory*] be profaned, for I will not give כְּבֹדִי, *my glory* to another?' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, בְּהִצְוֹתַי—וַיָּשָׁב, *when he strove—and returned*; Gen. 39: 18, בִּהְרִימִי קוֹלִי וְאֶקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 26, מְשַׁדֵּד-אָב יִבְרִיחַ אִמּוֹ, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24, 44: 24, 25, ‘I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. 8: 17 (Kethib) ‘I love אֶהְבֵּיהֶם, HÉR lovers,’ i. e. those who love me; Mic. 1: 2, ‘hear ye people, שְׁמַעְתֶּם all of them,’ i. e. all of you; Job 18: 4, Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, מִקְרָנֵי רִמִּים עֲנִיתָנִי, hear [and deliver] me from the horns of the wild bulls, comp. v. 13; Ps. 74: 7, לְאָרֶץ חֵלְלָו מִשְׁכַּן שְׁמֶךָ, to the earth have they [cast down and] defiled thy dwelling; 1 Sam. 10: 9, וַיַּחַד לֵב אֱלֹהִים לְבָב אֲחִיר, and God changed [his heart and gave] to him another heart; 1 Chr. 12: 17, לְהַרְמוֹתַי לְצָרִי, but if to deceive [and betray] me to my enemies; Ps. 118: 5. Is. 38: 17. Jos. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

ZEUGMA.

§ 567. The name *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, ‘the voice of the lion, and the teeth of the young lions, are broken out,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, ‘wherefore should we die, we and our land,’ i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to sense such connexion cannot be admitted; e. g. Ps. 65: 9, ‘thou makest מוֹצֵאִי, the outgoings of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening; Gen. 2: 1, ‘the heavens, and the earth, and all צְבָאוֹת the host of them,’ i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they' shall be for signs, וְלַמִּזְעָרִים *and for seasons,* i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrow and thy conception*, i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host*, i. e. a host of misfortunes; 4: 16, *stillness and a voice*, i. e. a low voice, comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, ἐν δὲ ἀδύοιν.

PARONOMASIA.

§ 570. The name *Paronomasia* is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, חֲדָד וְרֵבָה, *desolate and empty*; 4: 12, בֶּעָרָה וְרָגֵל, *a fugitive and a vagabond*; 18: 27, עָפָר וָאֵפֶר, *dust and ashes*; Job 30: 19. Is. 28: 10, 13, צֹר לְצֹר וְצֹר לְצֹר, *law here and law there, precept here and precept there*; 24: 17, פֶּחָר וְפֶחָת וְפֶחָל, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, אֶצְמַח the stalk yields נֶמְלָח meal; Is. 5: 7, 'and he looked לְמַשְׁפָּט for equity, and lo מַשְׁפָּח shedding of blood, for צְדָקָה righteousness, and lo צַעקָה the cry of the oppressed;' 7: 9, 'if לֹא ye will not believe, then לֹא ye shall not be established;'

* Besides the name *παρονομασία*, the Greek rhetoricians also called this figure *παρήχησις* and *παρωνυμία*; and the Latins *agnomination*.

61: 3, 'he shall appoint תָּחַת אֶפֶר, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, מִיִּצְאֵי וּמִזִּבְחָי, where מִזִּבְחָי stands for מִבְּחָי; Ps. 32: 1, נִשְׁוִי־פֶשַׁע פְּסוּי־הַטָּהָה, where נִשְׁוִי stands for נִשְׁוָה. See Mic. 1: 8. Ezek. 7: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come בָּשָׁר מִמַּעַד, *as destruction from the Almighty*;' Jer. 51: 2, 'I will send against Babylon זָרִים *barbarians*, וְיִרְוּהָ and they shall scatter her'; Is. 32: 7, כִּלְיֵי בָּזִיר, 'the armour of the crafty is evil'; Ezek. 7: 6, הַקֵּץ הַקָּרִיץ אֵלֶיךָ, 'the end is come, come is the end, it is waked up against thee'; Is. 1: 23, שָׂרֵיךָ סֹרְרִים, *thy princes are revolters*, comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] הַסִּירִים of thorns under הַסִּיר a pot'; Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty עֲגִירִים, *asses' colts*, and had thirty עֲיָרִים, *cities*;' 15: 16, 'with the jaw bone הַחֲמוֹר of an ass, have I slain הַחֲמוֹרִים one heap two heaps'; 1 Sam. 1: 24, 'and הַנֶּעֱר הַנֶּעַר the lad was yet a lad'; Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod שֶׁקֶד of the almond tree. Then God said, Well, for שֶׁקֶד, *I watch over*, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, בְּכוֹ אֶל תִּבְכּוּ, *in Beth Leaphra, roll thyself עָפָר in the dust*; 1: 14, 'the houses אֲכַזִּיב of Achzib אֲכַזְבִּים are liars'; Zeph. 2: 4, עֲזוּבָה, *Gaza is forsaken*; Gen. 9: 27, 'God יִפְתָּה יָפֶתְךָ will enlarge Japhet'; 49: 8, יְהוּדָה, 'O Judah, thy brethren יִרְדּוּךָ shall praise thee'; 49: 16, דָּן דִּין, *Dan shall judge*; 49: 19, גַּד גָּדוֹר יִגְדֹּדוּ, *Gad, a host shall press upon him*; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, ἀφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς *let the dead bury their own dead*; see above in e. In Latin are found *capia-tur Capua, cremetur Cremona*; and Cicero exclaims (*in Verrem* IV. 24) *quod nunquam hujusmodi EVERRICULUM in provincia ulla fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קִטַּל
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה	קִטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
	1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
	3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קִטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf.	abs.	קָטוּל	הִקְטִיל (נִקְטַל) רָכֹב	הִקְטִיל	קָטַל
	const.	קָטַל	רָכַב	הִקְטִיל	קִטַּל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1	אֶקְטַל	אֶרְכַּב	אֶקְטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטַל	קָטַל
	2 f.	קָטְלִי	רָכְבִי	הִקְטְלִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטְלוּ	קָטְלוּ
	2 f.	קָטַלְנָה	רָכַבְנָה	הִקְטַלְנָה	קָטַלְנָה
Partc.	act.	קוֹטֵל	רוֹכֵב		מִקְטֵל
	pass.	קָטוּל	רָכֹב	נִקְטַל	

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלְדָתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלְדִיתְּ)	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי	יָלַדְתִּי (יָלְדִיתִי)	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל		
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל		
	2 m.	תִּשְׁפַּל	תִּשְׁאֵל		
	2 f.	תִּשְׁפְּלִי	תִּשְׁאֲלִי		
	1	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפְּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְּלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְלוּ	שָׁאֲלוּ		
	2 f.	שָׁפַלְנָה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפַל	שָׁאֵל		
	pass.		שָׁאוֹל		

	Kal.		Niphal.	Hiphil.	Hophal.
Praet.	עמד		נעמד	העמיד	העמד
	עמדה		נעמדה	העמידה	העמדה
	עמדת		נעמדת	העמדת	העמדת
	עמדת		נעמדת	העמדת	העמדת
	עמדתי		נעמדתי	העמדתי	העמדתי
Plur.	עמדו		נעמדו	העמידו	העמדו
	עמדתם		נעמדתם	העמדתם	העמדתם
	עמדתן		נעמדתן	העמדתן	העמדתן
	עמדנו		נעמדנו	העמדנו	העמדנו
Inf. abs.	עמוד		נעמוד	העמיד	
const.	עמד		העמד	העמיד	העמד
Fut.	יעמד	יחזק	יעמד	יעמיד	יעמד
	תעמד	תחזק	תעמד	תעמיד	תעמד
	תעמד	תחזק	תעמד	תעמיד	תעמד
	תעמדי	תחזקי	תעמדי	תעמידי	תעמדי
	אעמד	אחזק	אעמד	אעמיד	אעמד
Plur.	יעמדו	יחזקו	יעמדו	יעמידו	יעמדו
	תעמדנה	תחזקנה	תעמדנה	תעמידנה	תעמדנה
	תעמדו	תחזקו	תעמדו	תעמידו	תעמדו
	תעמדנה	תחזקנה	תעמדנה	תעמידנה	תעמדנה
	נעמד	נחזק	נעמד	נעמיד	נעמד
Fut. apoc.				יעמד	
Imp.	עמד	חזק	העמד	העמד	
	עמדי	חזקי	העמדי	העמידי	
Plur.	עמדו	חזקו	העמדו	העמידו	
	עמדנה	חזקנה	העמדנה	העמידנה	
Part. act.	עומד			מעמיד	
pass.	עמוד		נעמד		מעמד

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Praet. (חָדַל)	חָדַל	חָגַר	נָחַפֵּן	חָהַפֵּן	הִחָסִיר
3 f.	חָדְלָה	חָגְרָה	נָחַפְכָּה	חָהַפְכָּה	הִחָסִירָה
2 m.	חָדְלָתָ	etc.	etc.	etc.	etc.
2 f.	חָדְלָתָ				
1.	חָדְלָתִי				
3 (plur.)	חָדְלוּ		נָחַפְכֵּם	חָהַפְכֵּם	הִחָסִירוּ
2 m.	חָדְלָתֶם		etc.		
2 f.	חָדְלָתֶן				
1.	חָדְלָנוּ				
Inf. abs.	חָדוּל	חָגוּר			הִחָסִיר
const.	חָדַל	חָגַר	נָחַפֵּן	חָהַפֵּן	הִחָסִיר
Fut. 3 m.	יִחְדַּל	יִחְגַּר	יִנְחַפֵּן	יִחְהַפֵּן	יִחָסִיר
3 f.	תִּחְדַּל	תִּחְגַּר	תִּנְחַפֵּן	תִּחְהַפֵּן	תִּחָסִיר
2 m.	תִּחְדַּל	תִּחְגַּר	etc.	etc.	etc.
2 f.	תִּחְדְּלִי	תִּחְגְּרִי			
1	אֶחְדַּל	אֶחְגַּר			
3 m. (pl.)	יִחְדְּלוּ	יִחְגְּרוּ			
3 f.	תִּחְדְּלֵנָה	תִּחְגְּלֵנָה			
2 m.	תִּחְדְּלוּ	תִּחְגְּרוּ			
2 f.	תִּחְדְּלֵנָה	תִּחְגְּלֵנָה			
1	נִחְדַּל	נִחְגַּר			
Imp. 2 m.	חָדַל	חָגַר	נָחַפֵּן		הִחָסִיר
2 f.	חָדְלִי	חָגְרִי	נָחַפְכִּי		etc.
2 m. (pl.)	חָדְלוּ	חָגְרוּ	נָחַפְכוּ		
2 f.	חָדְלֵנָה	חָגְלֵנָה	נָחַפְכֵּנָה		
Part. act.	חָדַל	חָגַר			מִחָסִיר
pass.			נָחַפֵּן	מִחָפֵּן	

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק	בָּרַךְ (נִבְרַח)	בִּרְךָ (רִבַּח)	הִתְבָּרַךְ
זָעַקָה	נִזְעַקָה	בָּרְכָה etc.	בִּרְכָה etc.	הִתְבָּרְכָה
זָעַקְתָּ	נִזְעַקְתָּ	בָּרַכְתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
זָעַקְתָּ	נִזְעַקְתָּ	בָּרַכְתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
זָעַקְתִּי	נִזְעַקְתִּי	בָּרַכְתִּי	בִּרְכָתִי	הִתְבָּרַכְתִּי
זָעַקוּ	נִזְעַקוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְתֶּם	נִזְעַקְתֶּם	בָּרַכְתֶּם	בִּרְכְתֶּם	הִתְבָּרַכְתֶּם
זָעַקְתִּין	נִזְעַקְתִּין	בָּרַכְתִּין	בִּרְכְתִין	הִתְבָּרַכְתִּין
זָעַקְנוּ	נִזְעַקְנוּ	בָּרַכְנוּ	בִּרְכְנוּ	הִתְבָּרַכְנוּ

זָעַק	זָעַק	הִזְעַק	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
יִזְעַק	יִזְעַק	יִזְעַק (יִנְבַּח)	יִבְרַךְ (יִרְבַּח)	יִבְרַךְ (יִרְבַּח)	יִתְבָּרַךְ
יִזְעַקוּ	יִזְעַקוּ	יִזְעַק etc.	יִבְרַךְ etc.	יִבְרַךְ etc.	יִתְבָּרַךְ
יִזְעַקְתָּ	יִזְעַקְתָּ	יִזְעַקְתָּ	יִבְרַכְתָּ	יִבְרַכְתָּ	יִתְבָּרַכְתָּ
יִזְעַקְתִּי	יִזְעַקְתִּי	יִזְעַקְתִּי	יִבְרַכְתִּי	יִבְרַכְתִּי	יִתְבָּרַכְתִּי
יִזְעַקוּ	יִזְעַקוּ	יִזְעַקוּ	יִבְרַכוּ	יִבְרַכוּ	יִתְבָּרַכוּ
יִזְעַקְתֶּם	יִזְעַקְתֶּם	יִזְעַקְתֶּם	יִבְרַכְתֶּם	יִבְרַכְתֶּם	יִתְבָּרַכְתֶּם
יִזְעַקְתִּין	יִזְעַקְתִּין	יִזְעַקְתִּין	יִבְרַכְתִּין	יִבְרַכְתִּין	יִתְבָּרַכְתִּין
יִזְעַקְנוּ	יִזְעַקְנוּ	יִזְעַקְנוּ	יִבְרַכְנוּ	יִבְרַכְנוּ	יִתְבָּרַכְנוּ

זָעַק	הִזְעַק	בָּרַךְ (נִבְרַח)	הִתְבָּרַךְ
זָעַקְתָּ	הִזְעַקְתָּ	בָּרַכְתָּ etc.	הִתְבָּרַכְתָּ
זָעַקְתִּי	הִזְעַקְתִּי	בָּרַכְתִּי	הִתְבָּרַכְתִּי
זָעַקְתֶּם	הִזְעַקְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם

זָעַק
זָעַק

מִבָּרַךְ (מִנְבַּח)
נִזְעַק

מִבָּרַךְ

מִתְבָּרַךְ

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע) שָׁמַע
	3 f.	שָׁמְעָה	נִשְׁמְעָה	etc. שָׁמְעָה
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שִׁמְעֵ		
	const.	שִׁמַּע	הִשְׁמַע	שִׁמַּע
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע) יִשְׁמַע
	3 f.	תִּשְׁמַע	תִּשְׁמַע	etc. תִּשְׁמַע
	2 m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
	2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
Fut. apoc.				
Imp.	2 m. (sing.)	שִׁמַּע	הִשְׁמַע	(שָׁמַע) שִׁמַּע
	2 f.	שִׁמְעִי	הִשְׁמְעִי	etc. שִׁמְעִי
	2 m. (plur.)	שִׁמְעוּ	הִשְׁמְעוּ	שִׁמְעוּ
	2 f.	שִׁמַּעְנָה	הִשְׁמַעְנָה	שִׁמַּעְנָה
Part.	act.	(שָׁמַע) שִׁמַּע		מִשְׁמַע (מִשְׁמַע)
	pass.	שִׁמְעֵ	נִשְׁמַע	

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הִאָּכִיל	הִאָּכַל
	3 f.	(regular)	(regular)	(as עָ Gutt.)	(as עָ Gutt.)	as עָ Gutt.
Inf.	abs.	אָכּוּל	אָמַר			
	const.	אֹכֵל	אֹמֵר	הֹאֲכֵל	הִאָּכִיל	הִאָּכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יִאָּכַל	יִאָּכִיל	יִאָּכַל
	3 f.	תֹּאכַל	תֹּאמַר	תִּאָּכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תִּאָּכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תִּאָּכְלִי		
	1	אֶכֶּל	אֶמַּר	אֶאָכֶל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יִאָּכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָּכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תִּאָּכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָּכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נִאָּכַל		
Fut. apoc.					הִאָּכַל	
Imp.	2 m. (sing.)	אֲכַל	אֲמַר	הֲאָכַל	הִאָּכַל	
	2 f.	אֲכָלִי	אֲמָרִי		etc.	
	2 m. (plur.)	אֲכָלוּ	אֲמָרוּ			
	2 f.	אֲכָלְנָה	אֲמָרְנָה			
Part. act.		אוֹכֵל			מֵאָכִיל	
pass.		אוֹכָל		נֹאכַל		מֵאָכַל

The *derivative* conjugations of verbs פָּא are declined in the same manner as those of עָ *Guttural*; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc. in the Paradigm. In like manner, Piel אָכַל, Pual אֶכֶּל, Hithp. הִתְאָכַל; compare verbs עָ *Guttural*, עָמַד and הָיָךְ, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשָׁב
3 f.	(regular)	(regular)	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשָׁבָה
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשָׁבְתָּ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשָׁבְתְּ
1.			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשָׁבְתִּי
Plur. 3.			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשָׁבוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשָׁבְתֶּם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשָׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשָׁבְנוּ

Inf. abs.	יֹשֵׁב	יֹרֵשׁ			
const.	שֹׁבֵת	רֹשֵׁת (יָבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשָׁב

Fut.	יִשָּׁב	יִרָשׁ (יָרֵשׁ)	יִנָּשֵׁב	יִהְיֶיב	יִהְיֶשֶׁב
3 f.	תִּשָּׁב	תִּרָשׁ	תִּנָּשֵׁב	תִּהְיֶיב	תִּהְיֶשֶׁב
2 m.	תִּשָּׁב	תִּרָשׁ	תִּנָּשֵׁב	תִּהְיֶיב	תִּהְיֶשֶׁב
2 f.	תִּשָּׁבִי	תִּרָשִׁי	תִּנָּשֵׁבִי	תִּהְיֶיבִי	תִּהְיֶשֶׁבִי
1	אֲשָׁב	אִרָשׁ	אִנָּשֵׁב	אִהְיֶיב	אִהְיֶשֶׁב
3 m. (plur.)	יִשָּׁבוּ	יִרָשׁוּ	יִנָּשֵׁבוּ	יִהְיֶיבוּ	יִהְיֶשֶׁבוּ
3 f.	תִּשָּׁבְנָה	תִּרָשְׁנָה	תִּנָּשֵׁבְנָה	תִּהְיֶיבְנָה	תִּהְיֶשֶׁבְנָה
2 m.	תִּשָּׁבוּ	תִּרָשׁוּ	תִּנָּשֵׁבוּ	תִּהְיֶיבוּ	תִּהְיֶשֶׁבוּ
2 f.	תִּשָּׁבְנָה	תִּרָשְׁנָה	תִּנָּשֵׁבְנָה	תִּהְיֶיבְנָה	תִּהְיֶשֶׁבְנָה
1.	נִשָּׁב	נִרָשׁ	נִנָּשֵׁב	נִהְיֶיב	נִהְיֶשֶׁב

Fut. apoc.

יִשָּׁב

Imp. m. (sing.)	שֶׁב	רָשׁ (רֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	
f.	שָׁבִי	רָשִׁי	הוֹשָׁבִי	הוֹשִׁיבִי	
m. (pl.)	שָׁבוּ	רָשׁוּ	הוֹשָׁבוּ	הוֹשִׁיבוּ	
f.	שָׁבְנָה	רָשְׁנָה	הוֹשָׁבְנָה	הוֹשִׁיבְנָה	

Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשׁוּב	יֹרֹשׁ	נוֹשֵׁב		מוֹשָׁב

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
	3 f.	[regular]	[regular]	נָגַשְׁהָ	הִגִּישָׁהּ	הִגָּשְׁהָ
	2 m.			נִגַּשְׁתָּ	הִגִּשְׁתָּ	הִגָּשְׁתָּ
	2 f.			נִגַּשְׁתְּ	הִגִּשְׁתְּ	הִגָּשְׁתְּ
	1			נִגַּשְׁתִּי	הִגִּשְׁתִּי	הִגָּשְׁתִּי
	3 m. (plur.)			נָגַשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
	2 m.			נִגַּשְׁתָּם	הִגִּשְׁתָּם	הִגָּשְׁתָּם
	2 f.			נִגַּשְׁתֶּן	הִגִּשְׁתֶּן	הִגָּשְׁתֶּן
	1			נִגַּשְׁנוּ	הִגִּשְׁנוּ	הִגָּשְׁנוּ
Inf.	abs.	נָפֹל	נָגַשׁ	הִנָּגַשׁ	הִגִּישׁ	הִגָּשׁ
	const.	נָפַל	נָגַשְׁתָּ		הִגִּישׁ	הִגָּשׁ
Fut.		יִפֹּל	יִגַּשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
	3 f.	תִּפֹּל	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
	2 m.	תִּפֹּל	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
	2 f.	תִּפֹּלִי	תִּגַּשִּׁי	תִּנָּגַשִּׁי	תִּגִּישִׁי	תִּגָּשִׁי
	1	אֶפֶל	אֶגַּשׁ	אֶנָּגַשׁ	אֶגִּישׁ	אֶגָּשׁ
	3 m. (plur.)	יִפְּלוּ	יִגַּשׁוּ	יִנָּגַשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
	3 f.	תִּפְּלֶנָּה	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
	2 m.	תִּפְּלוּ	תִּגַּשׁוּ	תִּנָּגַשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
	2 f.	תִּפְּלֶנָּה	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
	1	נִפֹּל	נִגַּשׁ	נִנָּגַשׁ	נִגִּישׁ	נִגָּשׁ
Fut. apoc.					יִגַּשׁ	
Imp.	m.	נָפַל	גַּשׁ	הִנָּגַשׁ	הִגִּשׁ	
	f.	[regular]	גַּשִּׁי	הִנָּגַשִּׁי	הִגִּישִׁי	
	m. (plur.)		גַּשׁוּ	הִנָּגַשׁוּ	הִגִּישׁוּ	
	f.		גַּשְׁנָה	הִנָּגַשְׁנָה	הִגִּישְׁנָה	
Part. act.		נוֹפֵל	נוֹגֵשׁ		מִגִּישׁ	
	pass.		נִגָּשׁ	נִגָּשׁ		מִגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m.	סָב	סָבב	נָסַב (נָסַב)	הִסָּב (הִסָּב)
3 f.	סָבָה	סָבָבָה	נָסַבָה	הִסָּבָה
2 m.	סָבֹתָ	סָבָבְתָ	נָסַבֹתָ	הִסָּבֹתָ
2 f.	סָבֹתְּ	סָבָבְתְּ	נָסַבֹתְּ	הִסָּבֹתְּ
1	סָבֹתִי	סָבָבְתִי	נָסַבֹתִי	הִסָּבֹתִי
3 (plur.)	סָבוּ	סָבָבוּ	נָסַבוּ	הִסָּבוּ
2 m.	סָבוּתְּם	סָבָבְתְּם	נָסַבוּתְּם	הִסָּבוּתְּם
2 f.	סָבוּתְּןָ	סָבָבְתְּנָ	נָסַבוּתְּןָ	הִסָּבוּתְּןָ
1	סָבוּנִי	סָבָבוּנִי	נָסַבוּנִי	הִסָּבוּנִי
Inf. abs.	סָבוּב			
const.	סָב (גָּ)		הִסָּב (הִסָּב)	הִסָּב
Fut.	יִסָּב	יִסָּב	יִסָּב (יִסָּב)	יִסָּב (יִסָּב)
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
1	אִסָּב	אִסָּב	אִסָּב	אִסָּב
3 m. (plur.)	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ (יִסָּבוּ)	יִסָּבוּ (יִסָּבוּ)
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
1.	נָסַב	נָסַב	נָסַב	נָסַב
Fut. conv.	וַיִּסָּב			וַיִּסָּב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִסָּבוּ)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סָבוֹב			מָסַב
pass.	סָבוּב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Polpal.
הוֹסֵב (השם)	סוֹבֵב	סוֹבֵב	סֹבֵבֵב	סֹבֵבֵב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	סֹבֵבֵבָה	סֹבֵבֵבָה
הוֹסֵבִים	סוֹבְּבִים	סוֹבְּבִים	סֹבֵבֵבִים	סֹבֵבֵבִים
הוֹסֵבוֹת	סוֹבְּבוֹת	סוֹבְּבוֹת	סֹבֵבֵבוֹת	סֹבֵבֵבוֹת
הוֹסֵבוֹתִי	סוֹבְּבִיתִי	סוֹבְּבִיתִי	סֹבֵבֵבִיתִי	סֹבֵבֵבִיתִי
הוֹסֵבוּ	סוֹבְּבוּ	סוֹבְּבוּ	סֹבֵבֵבוּ	סֹבֵבֵבוּ
הוֹסֵבוֹתֶם	סוֹבְּבוֹתֶם	סוֹבְּבוֹתֶם	סֹבֵבֵבוֹתֶם	סֹבֵבֵבוֹתֶם
הוֹסֵבוּתָן	סוֹבְּבוּתָן	סוֹבְּבוּתָן	סֹבֵבֵבוּתָן	סֹבֵבֵבוּתָן
הוֹסֵבוּנוּ	סוֹבְּבוּנוּ	סוֹבְּבוּנוּ	סֹבֵבֵבוּנוּ	סֹבֵבֵבוּנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סֹבֵבֵב	סֹבֵבֵב
יוֹסֵב (יפח)	יוֹסֵבֵב	יוֹסֵבֵב	יוֹסֵבֵבֵב	יוֹסֵבֵבֵב
הוֹסֵב	הוֹסֵבֵב	הוֹסֵבֵב	הוֹסֵבֵבֵב	הוֹסֵבֵבֵב
הוֹסֵב	הוֹסֵבֵב	הוֹסֵבֵב	הוֹסֵבֵבֵב	הוֹסֵבֵבֵב
הוֹסֵבִי	הוֹסֵבֵבִי	הוֹסֵבֵבִי	הוֹסֵבֵבֵבִי	הוֹסֵבֵבֵבִי
אוֹסֵב	אוֹסֵבֵב	אוֹסֵבֵב	אוֹסֵבֵבֵב	אוֹסֵבֵבֵב
יוֹסֵבוּ	יוֹסֵבְּבוּ	יוֹסֵבְּבוּ	יוֹסֵבֵבְּבוּ	יוֹסֵבֵבְּבוּ
הוֹסֵבֵינָה	הוֹסֵבֵבֵינָה	הוֹסֵבֵבֵינָה	הוֹסֵבֵבֵבֵינָה	הוֹסֵבֵבֵבֵינָה
הוֹסֵבוּ	הוֹסֵבְּבוּ	הוֹסֵבְּבוּ	הוֹסֵבֵבְּבוּ	הוֹסֵבֵבְּבוּ
הוֹסֵבֵינָה	הוֹסֵבֵבֵינָה	הוֹסֵבֵבֵינָה	הוֹסֵבֵבֵבֵינָה	הוֹסֵבֵבֵבֵינָה
נוֹסֵב	נוֹסֵבֵב	נוֹסֵבֵב	נוֹסֵבֵבֵב	נוֹסֵבֵבֵב

סוֹבֵב	סֹבֵבֵב
סוֹבְּבִי	סֹבֵבֵבִי
סוֹבְּבוּ	סֹבֵבֵבְּבוּ
סוֹבְּבוֹתָה	סֹבֵבֵבְּבוֹתָה
מִסוֹבֵב	מִסֹבֵבֵב
מִסוֹבֵבֵב	מִסֹבֵבֵבֵב

		Kal.	Kal.	Niphal.	Hiphi l
Praet.	3 m. (sing.)	קָם	מָת	נָקִים	הִקִּים
	3 f.	קָמָה	מָתָה	נָקֹמָה	הִקְוָמָה
	2 m.	קָמַתְּ	מָתָה	נָקֹמֹתְ	הִקִּימֹתְ
	2 f.	קָמַתְּ	מָתְ	נָקֹמֹתְ	הִקִּימֹתְ
	1	קָמַתִּי	מָתִי	נָקֹמֹתִי	הִקִּימֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקֹמוּ	הִקְוִמוּ
	2 m.	קָמַתֶּם	מָתֶם	נָקֹמוֹתֶם	הִקִּימוֹתֶם
	2 f.	קָמַתְּן	מָתְן	נָקֹמוֹתְן	הִקִּימוֹתְן
	1	קָמַנּוּ	מָתְנוּ	נָקֹמוֹנוּ	הִקְוִמוֹנוּ
Inf.	abs.	קֹם	מוֹת		הִקֵּם
	const.	קֹם	מוֹת	הִקֹּם	הִקִּים
Fut.	3 m. (sing.)	יָקֹם	יָמוֹת	יִקֹּם	יִקִּים
	3 f.	תִּקְוֹם	etc.	תִּקֹּם	תִּקִּים
	2 m.	תִּקְוֹם		תִּקֹּם	תִּקִּים
	2 f.	תִּקְוָמִי		תִּקְוָמִי	תִּקְוָמִי
	1	אֶקֶם		אֶקֹּם	אֶקִּים
	3 m. (plur.)	יִקְוֹמוּ		יִקֹּמוּ	יִקִּמוּ
	3 f.	תִּקְוִינָה		תִּקְמִנָה	תִּקְמִנָה
	2 m.	תִּקְוָמוּ		תִּקְוָמוּ	תִּקְוָמוּ
	2 f.	תִּקְוִינָה		תִּקְמִנָה	תִּקְמִנָה
	1	נִקֹּם		נִקֹּם	נִקִּים
Fut. apoc.		יָקֵם	יָמֵה		יָקֵם
Imp.	2 m. (sing.)	קֹם	מוֹת (מָת)	הִקֹּם	הִקֵּם
	2 f.	קְוָמִי		הִקְוָמִי	הִקְוָמִי
	2 m. (plur.)	קְוָמוּ		הִקְוָמוּ	הִקְוָמוּ
	2 f.	קְמִנָה		הִקְמִנָה	הִקְמִנָה
Part. act.		קֹם	מָת		מִקִּים
pass.		קֹם		נִקְוָם	

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקֵמָה	קוֹמְמָה	קוֹמְמָה
הוֹקֵמֶת	קוֹמְמֶת	קוֹמְמֶת
הוֹקֵמֶת	קוֹמְמֶת	קוֹמְמֶת
הוֹקֵמֶתִי	קוֹמְמֶתִי	קוֹמְמֶתִי
הוֹקֵמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקֵמְתֶם	קוֹמְמְתֶם	קוֹמְמְתֶם
הוֹקֵמְתֶן	קוֹמְמְתֶן	קוֹמְמְתֶן
הוֹקֵמְנוּ	קוֹמְמְנוּ	קוֹמְמְנוּ

Kal.
בָּן
בָּנָה
בָּנֶת
בָּנֶת
בָּנֶתִי
בָּנוּ
בָּנֶתְכֶם
בָּנֶתְכֶן
בָּנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יֹהֵם	יֹקוֹמֵם	יֹקוֹמֵם
תֹּהֵם	תֹּקוֹמֵם	תֹּקוֹמֵם
תֹּהֵם	תֹּקוֹמֵם	תֹּקוֹמֵם
תֹּהֵמִי	תֹּקוֹמְמִי	תֹּקוֹמְמִי
אֹהֵם	אֹקוֹמֵם	אֹקוֹמֵם
יֹהֵמוּ	יֹקוֹמְמוּ	יֹקוֹמְמוּ
תֹּהֵמְנָה	תֹּקוֹמְמֶנָה	תֹּקוֹמְמֶנָה
תֹּהֵמוּ	תֹּקוֹמְמוּ	תֹּקוֹמְמוּ
תֹּהֵמְנָה	תֹּקוֹמְמֶנָה	תֹּקוֹמְמֶנָה
נֹהֵם	נֹקוֹמֵם	נֹקוֹמֵם

בֹּן
בִּין
יָבִין
תָּבִין
תָּבִין
תָּבִינִי
אָבִין
יָבִינוּ
תָּבִינֶינָה
תָּבִינוּ
תָּבִינֶינָה
נָבִין

קוֹמֵם
קוֹמְמִי
קוֹמְמוּ
קוֹמְמֶנָה
מְקוֹמֵם
מְקוֹמֵם

יָבִין
בִּין
בִּינִי
בִּינוּ
בִּין

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מָצָא	נִמְצָא	מָצָא
	3 f.	מָצָאָה	נִמְצָאָה	מָצָאָה
	2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ
	2 f.	מָצָאתְּ	נִמְצָאתְּ	מָצָאתְּ
	1	מָצָאתִי	נִמְצָאתִי	מָצָאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
	2 f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
	1	מָצָאנוּ	נִמְצָאנוּ	מָצָאנוּ
Inf.	abs.	מֵצֹא		מֵצֹא
	const.	מָצָא	הִמְצָא	מָצָא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
	1	אֶמְצָא	אֶמְצָא	אֶמְצָא
	3 m (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3 f.	תִּמְצְאנה	תִּמְצְאנה	תִּמְצְאנה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	2 f.	תִּמְצְאנה	תִּמְצְאנה	תִּמְצְאנה
	1	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מָצָא	הִמְצָא	מָצָא
	2 f.	מָצָאִי	הִמְצָאִי	מָצָאִי
	2 m. (plur.)	מָצְאוּ	הִמְצְאוּ	מָצְאוּ
	2 f.	מָצְאנה	הִמְצְאנה	מָצְאנה
Part.	act.	מוֹצֵא		מִמְצֵא
	pass.	מְצוּא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא (הִמְצָא)	הִמְצָא	הִתְמַצָּא
etc. מִצָּאָה	הִמְצִיאוֹהָ	etc. הִמְצָאוּהָ	הִתְמַצָּאוּהָ
מִצָּאוֹת	הִמְצִיאוֹתָ	הִמְצָאוֹתָ	הִתְמַצָּאוֹתָ
מִצָּאוֹתָ	הִמְצִיאוֹתָי	הִמְצָאוֹתָי	הִתְמַצָּאוֹתָי
מִצָּאוֹתֵי	הִמְצִיאוֹתֵי	הִמְצָאוֹתֵי	הִתְמַצָּאוֹתֵי
מִצָּאוֹ	הִמְצִיאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאוֹתָם	הִמְצִיאוֹתָם	הִמְצָאוֹתָם	הִתְמַצָּאוֹתָם
מִצָּאוֹתָן	הִמְצִיאוֹתָן	הִמְצָאוֹתָן	הִתְמַצָּאוֹתָן
מִצָּאוֹנָה	הִמְצִיאוֹנָה	הִמְצָאוֹנָה	הִתְמַצָּאוֹנָה

הִמְצָא

מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. יִמְצָאוּ	יִמְצִיאוּ	etc. יִמְצָאוּ	יִתְמַצָּאוּ
יִמְצָאוֹת	יִמְצִיאוֹתָ	יִמְצָאוֹתָ	יִתְמַצָּאוֹתָ
יִמְצָאוֹתָ	יִמְצִיאוֹתָי	יִמְצָאוֹתָי	יִתְמַצָּאוֹתָי
יִמְצָאוֹתֵי	יִמְצִיאוֹתֵי	יִמְצָאוֹתֵי	יִתְמַצָּאוֹתֵי
יִמְצָאוֹ	יִמְצִיאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
יִמְצָאוֹתָם	יִמְצִיאוֹתָם	יִמְצָאוֹתָם	יִתְמַצָּאוֹתָם
יִמְצָאוֹתָן	יִמְצִיאוֹתָן	יִמְצָאוֹתָן	יִתְמַצָּאוֹתָן
יִמְצָאוֹנָה	יִמְצִיאוֹנָה	יִמְצָאוֹנָה	יִתְמַצָּאוֹנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

יִמְצָא

הִתְמַצָּא	הִמְצָא
הִתְמַצָּאוּ	הִמְצִיאוּ
הִתְמַצָּאוֹתָ	הִמְצִיאוֹתָ
הִתְמַצָּאוֹתָי	הִמְצִיאוֹתָי
הִתְמַצָּאוֹתֵי	הִמְצִיאוֹתֵי
הִתְמַצָּאוֹ	הִמְצִיאוֹ
הִתְמַצָּאוֹתָם	הִמְצִיאוֹתָם
הִתְמַצָּאוֹתָן	הִמְצִיאוֹתָן
הִתְמַצָּאוֹנָה	הִמְצִיאוֹנָה
מִתְמַצָּא	מִמְצִיא

מִמְצָא (מִמְצָא)

מִמְצָא (מִמְצָא)

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלָה (גָּלָה)	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ (נִגְלִיתָ)	נִגְלִיתָ (נִגְלִיתָ)	גָּלִיתָ (גָּלִיתָ)	גָּלִיתָ
	2 f.	גָּלִיתְּ etc.	נִגְלִיתְּ etc.	גָּלִיתְּ	גָּלִיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (pl.)	גָּלוּ (גָּלוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
	1	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	const.	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת
Fut.	3 m.	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
	1	אִגְלָה	אִגְלָה	אִגְלָה	אִגְלָה
	3 m. (plur.)	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.		יִגְלֶה	יִגְלֶה	יִגְלֶה (יִגְלֶה)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part.	act.	גֹּלָה		מִגְלָה	
	pass.	גָּלוּי	נִגְלָה		מִגְלָה

Hiphil.	Hophal.	Hithpael.	Hithpael.
הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגְלָתָהּ	הִגְלָתָהּ	הִתְגַּלְּתָהּ	
הִגְלִיתָ (הִגְלִיָּהּ)	הִגְלִיתָ	הִתְגַּלִּיתָ	הִשְׁתַּחֲוִיתָ
etc. הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ	
הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגְלוּ	הִגְלוּ	הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן	
הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	
הִגְלָה	הִגְלָה	הִתְגַּלָּה	
הִגְלָתָהּ	הִגְלָתָהּ	הִתְגַּלְּתָהּ	הִשְׁתַּחֲוֹתָהּ
יִגְלָה	יִגְלָה	יִתְגַּלָּה	יִשְׁתַּחֲוָה
תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה	תִּשְׁתַּחֲוָה
תִּגְלָתָהּ	תִּגְלָתָהּ	תִּתְגַּלְּתָהּ	תִּשְׁתַּחֲוֶהָ
תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
אִגְלָה	אִגְלָה	אִתְגַּלָּה	אִשְׁתַּחֲוָה
יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
נִגְלָה	נִגְלָה	נִתְגַּלָּה	נִשְׁתַּחֲוָה
יִגַּל		יִתְגַּל	יִשְׁתַּחֲוֶה
הִגְלָה (הִגְלָה)		הִתְגַּלָּה	
הִגְלִי		הִתְגַּלִּי	הִשְׁתַּחֲוִי
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִינָה		הִתְגַּלִּינָה	
מִגְלָה	מִגְלָה	מִתְגַּלָּה	מִשְׁתַּחֲוָה

216 Par. XVII. "לָהּ & "פִּי.

	Kal.	Hiphil.
Praet.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתְ	הוֹרִיתְ
2 f.	יָרִית	הוֹרִית
1.	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרָה	
const.	יָרוּת	הוֹרוֹת
Fut.	יִירָה	יִוְרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אוֹרָה
3 (plur.)	יִירוּ	יִורוּ
3 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
2 m.	תִּירוּ	תוֹרוּ
2 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
1	נִירָה	נוֹרָה
Fut. apoc.		בִּירוּ
Imp.	יָרָה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרִינָה
Part. act.	יֹורָה	מוֹרָה
pass.	יָרוּי	

Par. XVIII. Verbs "לָהּ & "כֹּן.

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נָשָׂא	הִשָּׂא *
	נָשְׂאָה	נָשְׂאָה	הִשָּׂאָה
	(as לָהּ)	נָשְׂאָתְ	הִשָּׂאָתְ
		נָשְׂאָת	הִשָּׂאָת
		נָשְׂאָתִי	הִשָּׂאָתִי
		נָשְׂאוּ	הִשָּׂאוּ
		נָשְׂאָתֶם	הִשָּׂאָתֶם
		נָשְׂאָתֶן	הִשָּׂאָתֶן
		נָשְׂאוּ	הִשָּׂאוּ
	נָשׂוּא	הִנָּשָׂא	הִשָּׂא
	שָׂאָת		
	יִשָּׂא	יִנָּשָׂא	יִשָּׂא
	תִּשָּׂא	(as לָהּ)	
	תִּשָּׂא		
	תִּשָּׂאִי		
	אִשָּׂא		
	יִשָּׂאוּ		יִשָּׂאוּ
	תִּשָּׂאנָה		
	תִּשָּׂאוּ		תִּשָּׂאוּ
	תִּשָּׂאנָה		
	נָשָׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאנָה		
	נָשָׂא	* From נָשָׂא (not נָשָׂא).	
	נָשְׂאוּ		

Par. XIX. לָהּ & פָּן.

	Kal.	Hiphil.
Praet.	נָטָה	הִנָּחָה
3 f.	נָטְתָה	הִנָּחְתָה
2 m.	(as לָהּ)	הִנָּחִיתָ
2 f.		הִנָּחִיתְּ
1		הִנָּחִיתִי
3 (plur.)		הִנָּחוּ
2 m.		הִנָּחִיתֶם
2 f.		הִנָּחִיתֶן
1		הִנָּחִינוּ

Inf. abs.	נָטָה	
const.	נָטוּת	הִנָּחוּת

Fut.	יָנִיחַ	יִנָּחֵה
3 f.	תִּנָּחֵה	תִּנָּחֵה
2 m.	תִּנָּחֵה	תִּנָּחֵה
2 f.	תִּנָּחִי	תִּנָּחִי
1	אִנָּחֵה	אִנָּחֵה
3 (plur.)	יִנָּחוּ	יִנָּחוּ
3 f.	תִּנָּחִינָה	תִּנָּחִינָה
2 m.	תִּנָּחוּ	תִּנָּחוּ
2 f.	תִּנָּחִינָה	תִּנָּחִינָה
1	נָטָה	נָטָה

<i>Fut. apoc.</i>	יָט	יָט
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Imp.	הִנָּחֵה (הֵט)	הִנָּחֵה
2 f.	(as לָהּ)	הִנָּחִי
2 m. (plur.)		הִנָּחוּ
2 f.		הִנָּחִינָה

Part. act.	נֹטֵה	מִנָּחֵה
pass.	נֹטִי	

Par. XX. Verb בָּא. 217

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיאַ	הֻבַּא
	בָּאָה	הִבִּיאוּהָ	הֻבְּאָה
	בָּאתָ	הִבִּאתָ	הֻבְּאתָ
	בָּאתְּ		
	בָּאתִי	הִבִּאתִי	
	בָּאוּ (בָּאוּ)	הִבִּיאוּ	הֻבְּאוּ
	בָּאתֶם	הִבִּאתֶם	
	
	בָּאוּ	הִבִּיאוּ	

בָּא		
בָּא (בָּא)	הִבִּיאַ	

יָבֹא	יָבִיאַ	יֻבַּא
תָּבֹא	תָּבִיאַ	
תָּבֹא	תָּבִיאַ	
תָּבֹאִי		
אָבֹא	אָבִיאַ	
יָבֹאוּ	יָבִיאוּ	יֻבְּאוּ
תָּבִיאוּנָה	תָּבִיאוּנָה	
תָּבִיאוּ	תָּבִיאוּ	
...	...	
נָבֹא	נָבִיאַ	

נָבֹא		
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בָּא	הִבִּיאַ	
בָּאוּ	הִבִּיאוּ	
בָּאוּ	הִבִּיאוּ	
...	...	

מָבֹא	מִבִּיאַ	בָּא
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		Kal.		Fem.	Fem. Segh.
Verbs final Pattahh	act.	מַטֵּל (קַטְלָה)	קַטְלָה	קַטְלָה	קַטְלָה
—	pass.	קָטוּל	קָטוּלָה	קָטוּלָה	קָטוּלָה
— Tseri	act.	יִשֵּׁן	יִשְׁנָה	יִשְׁנָה	יִשְׁנָה
— Hholem	act.	יִגָּה	יִגְרָה	יִגְרָה	יִגְרָה
ע" gutt.	act.	זִעֵק	זִעְקָה	זִעְקָה	זִעְקָה
ל" gutt.	act.	שִׁמַּע	שִׁמְעָה	שִׁמְעָה	שִׁמְעָה
עו"	act.	קָם	קָמָה	קָמָה	קָמָה
לה"	act.	גָּלָה	גָּלָה (גָּלְיָה)	גָּלָה	גָּלָה
	pass.	גָּלוּי	גָּלוּיָה	גָּלוּיָה	גָּלוּיָה

		Niphil.		Fem.	Fem. Segh.
regular		נִקְטַל	נִקְטְלָה	נִקְטְלָה	נִקְטְלָה
פ" gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָה	נִעְמְדָה
עע"		נָסַב	נָסְבָה	נָסְבָה	נָסְבָה
עו"		נָקוּם	נָקוּמָה	נָקוּמָה	נָקוּמָה

		Piel.		Fem.	Fem. Segh.
regular		מִקְטַל	מִקְטְלָה	מִקְטְלָה	מִקְטְלָה
ע"		מִבְרַךְ	מִבְרַכָּה	מִבְרַכָּה	מִבְרַכָּה
לה"		מִגָּלָה	מִגָּלָה	מִגָּלָה	מִגָּלָה
Poel of עע"		מְסוּבָב	מְסוּבָבָה	מְסוּבָבָה	מְסוּבָבָה

		Pual.		Fem.	Fem. Segh.
regular		מִקְטַל	מִקְטְלָה	מִקְטְלָה	מִקְטְלָה

		Hiphil.		Fem.	Fem. Segh.
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילָה	מִקְטִילָה
פ" gutt.		מִעְמִיד	מִעְמִידָה	מִעְמִידָה	מִעְמִידָה
עע"		מִסֵּב	מִסְבָּה	מִסְבָּה	מִסְבָּה
עו"		מִקִּים	מִקִּימָה	מִקִּימָה	מִקִּימָה

		Hophal.		Fem.	Fem. Segh.
regular		מִקְטַל	מִקְטְלָה	מִקְטְלָה	מִקְטְלָה

		Hithpael.		Fem.	Fem. Segh.
regular		מִתְקַטֵּל	מִתְקַטְלָה	מִתְקַטְלָה	מִתְקַטְלָה

Kal.			
Plur. masc.	Plur. Fem.	Masc.	Fem.
קָטְלִים	קָטְלוֹת	Dec. VII. <i>b.</i>	Dec. X. XIII.
קָטוּלִים	קָטוּלוֹת	III. <i>c.</i>	X.
יֹשְׁנִים	יֹשְׁנוֹת	V. <i>e.</i>	XI. XIII.
יֹגְרִים	יֹגְרוֹת	III. <i>c.</i>	X.
זֹעְקִים	זֹעְקוֹת	VII.	X. XIII.
שׂוֹמְעִים	שׂוֹמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. <i>a.</i>	X.
גָּלוּיִים	גָּלוּיוֹת	III. <i>c.</i>	X.
Niphal.			
נִקְטְלִים	נִקְטְלוֹת	II.	XI. XIII.
נִקְטְמוּדִים	נִקְטְמוּדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c.</i>	X.
Piel.			
מִקְטְלִים	מִקְטְלוֹת	VII. <i>c.</i>	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגָּלִים	מִגָּלוֹת	IX.	X.
מִסּוֹבְבִים	מִסּוֹבְבוֹת	VII. <i>b.</i>	X. XIII.
Pual.			
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
Hiphil.			
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מִעֲמִידִים	מִעֲמִידוֹת	I.	X. XIII.
מִסְבִּים	מִסְבוֹת	VIII.	X.
מִקְיָמִים	מִקְיָמוֹת	III.	X.
Hophal.			
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
Hithpael.			
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. <i>c.</i>	X. XIII.

Suffixes	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ
Praet.					
3 f.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהָ
2 m.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהָ
	קָטַלְתָּנִי			קָטַלְתָּהוּ	קָטַלְתָּהָ
2 f.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהָ
	קָטַלְתְּנִי			קָטַלְתְּהוּ	קָטַלְתְּהָ
1	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיךָ
3 (plur.)	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
Inf.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ
	(בְּחָרִי)	קָטַלְתָּ	(רָקַעְתָּ)	(פָּעַמְו)	
Fut.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ	יִקְטַלְתָּ
3 m. with epenth. נ	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּ	יִקְטַלְתָּ
3 (pl.)	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
	(יִקְטַלְנִי)			(יִקְטַלְתֶּם)	
Imp.	קָטַלְנִי	—	—	קָטַלְתָּ	קָטַלְתָּ
	שְׁמַעְנִי				
Piel	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ
Hiph. fut.	יִקְטִילְנִי	יִקְטִילְתָּ	יִקְטִילְתְּ	יִקְטִילְתָּ	יִקְטִילְתָּ

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קִטְּלוּ	קִטְּלֶכֶם	קִטְּלֶנָּה	קִטְּלֵם	קִטְּלֶיהָ
קִטְּלֹתָם	קִטְּלֹתְכֶם	קִטְּלֹתֶנָּה	קִטְּלֵתָם	קִטְּלֵתֶיהָ
קִטְּלֹתֵינוּ	—	—	קִטְּלֵתָם	קִטְּלֵתֶיהָ
קִטְּלֹתֵינוּ } קִטְּלֹתֵינוּ }	—	—	קִטְּלֵתֵיהֶם	קִטְּלֵתֵיהָ
—	קִטְּלֵתֵיכֶם	קִטְּלֵתֵינָּה	קִטְּלֵתֵיהֶם	קִטְּלֵתֵיהָ
קִטְּלוּהֶם	קִטְּלוּכֶם	קִטְּלוּנָּה	קִטְּלוּם	קִטְּלֵיהָ
קִטְּלוּהֶם	—	—	קִטְּלוּתָם	קִטְּלוּתֶיהָ
—	קִטְּלוּכֶם	קִטְּלוּנָּה	קִטְּלוּם	קִטְּלוּתֶיהָ
קִטְּלוּ } קִטְּלוּ } (חֲנֻכָּה)	קִטְּלֶכֶם } קִטְּלֶכֶם } קִטְּלֶכֶם }	קִטְּלֶנָּה } קִטְּלֶנָּה } קִטְּלֶנָּה }	קִטְּלֵם } בְּקָעָם } (אֶהָבָם)	קִטְּלֵיהָ
יִקְטְלוּ	יִקְטְלֶכֶם	יִקְטְלֶנָּה	יִקְטְלֵם	יִקְטְלֵיהָ
יִקְטְלוּ	יִקְטְלוּכֶם	יִקְטְלוּנָּה	יִקְטְלוּם	יִקְטְלוּתֶיהָ
יִקְטְלוּ	—	—	יִקְטְלוּם	—
יִקְטְלוּ	קִטְּלֶכֶם	קִטְּלֶנָּה	קִטְּלֵם	קִטְּלֵיהָ
1 pers. Fut.	אֶצְטָחֶכֶם	—	—	—
יִקְטִילֵנוּ	יִקְטִילֶכֶם	יִקְטִילֶנָּה	יִקְטִילֵם	יִקְטִילֵיהָ

Suffixes.		Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal.	Praet.	עָשִׂנִי	עָשְׂךָ	עָשָׂהוּ	עָשׂוּם
	3 f.	עָשִׂתָּנִי	עָשִׂתְּךָ	עָשָׂתוּ	עָשִׂתָּם
	2 m.	עָשִׂיתָּנִי } עָשִׂיתָּנִי }	—	עָשִׂיתוּ } עָשִׂיתָּהוּ }	עָשִׂיתָּם
	1	—	עָשִׂיתָּךְ	עָשִׂיתָּהוּ } עָשִׂיתָּהוּ }	עָשִׂיתָּם
	3 (plur.)	עָשִׂיתָּנִי	עָשִׂיתָּךְ	עָשִׂיתָּהוּ	עָשִׂיתָּם
<hr/>					
	Inf.	עָשִׂתִּי	עָשִׂתְּךָ	עָשִׂתוּ } עָשִׂתָּהוּ }	עָשִׂתָּם
<hr/>					
	Fut. 3 m.	יַעֲשִׂנִי	יַעֲשֶׂךָ	יַעֲשֶׂהוּ } יַעֲשֶׂהוּ }	יַעֲשֶׂם
	3 m. with } epenth. נ	יַעֲשִׂנִי	יַעֲשֶׂךָ	יַעֲשֶׂנוּ	—
	1	—	יַעֲשֶׂךָ	יַעֲשֶׂהוּ	יַעֲשֶׂם
	3 m. (plur.)	יַעֲשֶׂנוּ	יַעֲשֶׂךָ	יַעֲשֶׂהוּ	יַעֲשֶׂם
<hr/>					
	Imp. m.	עֲשֵׂנִי	—	עֲשֵׂהוּ	עֲשֵׂם
<hr/>					
Piel.	Praet. 3 m.	בָּרַנִּי	בָּרַךְ	בָּרַךְהוּ	בָּרַם
	Fut. 3 m.	יִבָּרְנִי	יִבָּרַךְ	יִבָּרַךְהוּ	יִבָּרַם
	3 m. with } epenth. נ	יִבָּרְנִי	יִבָּרַךְ	יִבָּרְכוּ	—
<hr/>					
Hiph.	Praet.	הִכֵּנִי	הִכְךָ	הִכָּהוּ	הִכָּם
	Fut. with } epenth. נ	יִכְּנִי	יִכְּךָ	יִכְּנוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1	סוסי <i>my horse,</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy —</i>		סוסֶיךָ <i>thy —</i>
2 f.	סוסך <i>thy —</i>		סוסֶיךָ <i>thy —</i>
3 m.	סוסו <i>his —</i>		סוסיו <i>his —</i>
3 f.	סוסה <i>her —</i>		סוסֶיהָ <i>her —</i>
1 (plur.)	סוּסֵינוּ <i>our —</i>		סוּסֵינוּ <i>our —</i>
2 m.	סוּסֵיכֶם <i>your —</i>		סוּסֵיכֶם <i>your —</i>
2 f.	סוּסֵיכֶן <i>your —</i>		סוּסֵיכֶן <i>your —</i>
3 m.	סוּסֵיהֶם <i>their —</i>		סוּסֵיהֶם <i>their —</i>
3 f.	סוּסֵיהֶן <i>their —</i>		סוּסֵיהֶן <i>their —</i>

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. 1	אבי <i>my father.</i>	Pl. 1.	אבֵינוּ <i>our father.</i>
2 m.	אביך <i>thy —</i>	2 m.	אביכם <i>your —</i>
2 f.	אביך <i>thy —</i>	2 f.	אביכן <i>your —</i>
3 m.	אביו, אבִיהוּ <i>his —</i>	3 m.	אביהם <i>their —</i>
3 f.	אביה <i>her —</i>	3 f.	אביהן <i>their —</i>

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1	תורתי <i>my law.</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy —</i>		תורתֶיךָ <i>thy —</i>
2 f.	תורתך <i>thy —</i>		תורתֶיךָ <i>thy —</i>
3 m.	תורתו <i>his —</i>		תורתיו <i>his —</i>
3 f.	תורתה <i>her —</i>		תורתֶיהָ <i>her —</i>
1 (plur.)	תורתֵנוּ <i>our —</i>		תורתֵינוּ <i>our —</i>
2 m.	תורתֵיכֶם <i>your —</i>		תורתֵיכֶם <i>your —</i>
2 f.	תורתֵיכֶן <i>your —</i>		תורתֵיכֶן <i>your —</i>
3 m.	תורתֵיהֶם <i>their —</i>		תורתֵיהֶם <i>their —</i>
3 f.	תורתֵיהֶן <i>their —</i>		תורתֵיהֶן <i>their —</i>

Sing. abs.

Const.

Light Suff.

Grave Suff.

DEC. I. SINGULAR. § 345.

(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלוֹהִי	אֱלוֹהִי	אֱלוֹהִי	אֱלוֹהֵיכֶם

DEC. II. SINGULAR. § 347.

(a)	דָּם	דָּם	דָּמִי	(once) דָּמְכֶם
(b)	פוֹכֵב	פוֹכֵב	פוֹכְבִּי	פוֹכְבְּכֶם
(c)	פוֹבֵעַ	פוֹבֵעַ	פוֹבְעִי	פוֹבְעֵכֶם
(d)	שֹׁד	שֹׁד	שֹׁדִי	שֹׁדְכֶם

DEC. III. SINGULAR. § 350.

(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן	חֲזִיוֹן (עֲצָבוֹן)	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוּל	גָּדָל		

DEC. IV. SINGULAR. § 353.

(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעַרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמָקִי	עֵמָקְכֶם
(f)	פְּנֵה	פְּנֵה	פְּנֵפִי	פְּנֵפְכֶם
(g)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL.			
דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
כּוֹכְבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבִיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעִיכֶם
שְׂדִים	שְׂדִי	שְׂדִי	שְׂדִיכֶם

DEC. III. PLURAL.			
פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חֲזִיוֹנוֹת (חֲשִׁבוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL.			
דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לְבָבִים	לְבָבִי	לְבָבִי	לְבָבִיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַע	

DEC. V. SINGULAR. § 356.

(a)	זָקֵן	זָקֵן	זָקֵנִי	זָקֵנְכֶם
(b)	חָצֵר	חָצֵר	חָצֵרִי	חָצֵרְכֶם
(c)	כְּתָב	כְּתָב	כְּתָבִי	כְּתָבְכֶם
(d)	כֶּבֶד	כֶּבֶד (כֶּבֶד)	כֶּבֶדִּי	כֶּבֶדְכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
(b)	נֶעַר etc.	נֶעַר	נֶעְרִי	נֶעְרְכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעְכֶם

E class.

(d)	סֹפֵר	סֹפֵר	סֹפְרִי	סֹפְרְכֶם
(e)	קָבֵר	קָבֵר	קָבְרִי	קָבְרְכֶם
(f)	חֹלֵק	חֹלֵק	חֹלְקִי	חֹלְקְכֶם
(g)	חֹלֵד	חֹלֵד	חֹלְדִי	חֹלְדְכֶם
(h)	נֹצֵחַ	נֹצֵחַ	נֹצְחִי	נֹצְחְכֶם

O class.

(i)	בֹּקֵר	בֹּקֵר	בֹּקְרִי	בֹּקְרְכֶם
(j)	קֹמֵץ	קֹמֵץ	קֹמְצִי	קֹמְצְכֶם
(k)	פֹּעַל	פֹּעַל	פֹּעְלִי (פֹּעְלִי)	פֹּעְלְכֶם
(l)	קֹדֵשׁ	קֹדֵשׁ	קֹדְשִׁי	קֹדְשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׁנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלָּעִים	צִלָּעִי	צִלָּעִי	צִלָּעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצָרִים	חֲצָרִי	חֲצָרִי	חֲצָרִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כְּבָדִּים	כְּבָדִּי	כְּבָדִּי	כְּבָדִּיכֶם

DEC. VI. PLURAL. *A* class.

מַלְכִּים	מַלְכִּי	מַלְכִּי	מַלְכִּיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי (חֲקָרִי)	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים etc.	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נֶצְחִים	נֶצְחִי	נֶצְחִי	נֶצְחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פְּעָלִים	פְּעָלִי	פְּעָלִי	פְּעָלִיכֶם
קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם

Segholates of roots ע"ו and ע"ד. (q) דָּוִד, const. דָּוִד, pl. דָּוִדִּים

(m) מָוֶת, const. מָוֶת (r) שׁוּר — שׁוּרִים

(n) תּוֹךְ — תּוֹךְ *Segholates of roots ל"ה.*

(o) חַיִּל — חַיִּל (s) פָּרִי, suff. פָּרִי, const. (פָּרִי, פָּרִי)

(p) עֵיר — עֵיר, pl. עִירִים (t) חָצִי — חָצִי (חָצִי, חָצִי)

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light Suff	Grave Suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שֵׁמִי	שֵׁמְכֶם
(b)	אֹיִב	אֹיִב	אֹיִבִּי	אֹיִבְכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבֵּחִי	מִזְבֵּחְכֶם
(e)	מִקֵּל	מִקֵּל	מִקֵּלִי	מִקֵּלְכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמְכֶם
(b)	אֶף	אֶף	אֶפִּי	אֶפְכֶם
(c)	מֶד	מֶד	מֶדִּי	מֶדְכֶם
(d)	לֵב	לֵב (לֵב-)	לִבִּי	לִבְכֶם
(e)	חֵק	חֵק (חֵק-)	חֵקִי	חֵקְכֶם
(f)	עֹז	עֹז (עֹז-)	עֹזִי (עֹזִי)	עֹזְכֶם
(g)	גָּמֶל			
(h)	מִגֵּן	מִגֵּן	מִגֵּנִי	מִגֵּנְכֶם
(i)	חַי	חַי		
(j)	שׁוּר	שׁוּר	שׁוּרִי	שׁוּרְכֶם
(k)	לַח	לַח	לַחִי	

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שֹׁדֵחַ	שֹׁדֵחַ	שֹׁדִי	שֹׁדְכֶם

Segholates of לָה continued.

Inf. Segholates.

(u) הָלִי, const.	הָלִי, suff. הָלִי (x)	הָבֵשׁ, const.	הָבֵשׁ, suff. הָבֵשׁ
(v) גָּדִי, plur. גָּדִים	[pl. הָלִים (y)]	שָׂכֵם — שָׂכֵם	שָׂכֵמוֹ — שָׂכֵם
(w) אָבִי, — אָבִים		בָּאֵר — בָּאֵר (z)	בָּאֵרוֹת, pl.
		קָטַל, קָטַל (yy)	פָּעַם (zz)

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Grave suff.
שָׁמוֹת	שָׁמוֹתִי	שָׁמוֹת	שָׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מִקְלוֹת	(as Dec. XIII.)		
מִפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אָפִים	אָפִי	אָפִי	אָפֵיכֶם
מָדִים	מָדִי	מָדִי	מָדֵיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקִי	חֲקִי	חֲקֵיכֶם
גְּמָלִים	גְּמָלִי	גְּמָלִי	גְּמָלֵיכֶם
מַגְנִים	מַגְנִי	מַגְנִי	מַגְנֵיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם
שָׂרִים	שָׂרִי	שָׂרִי	שָׂרֵיכֶם
לָחִים			

DEC. IX. PLURAL.

חֲזִים	חֲזִי	חֲזִי	חֲזֵיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. SINGULAR. § 380.				
(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.				
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שִׁנְיָה	שִׁנְיַת	שִׁנְיָתִי	שִׁנְיַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲכָמָה	חֲכָמַת	חֲכָמָתִי	חֲכָמַתְכֶם
(e)	עֲגֻלָּה	עֲגֻלַּת	עֲגֻלָּתִי	עֲגֻלַּתְכֶם
(f)	מַמְלָכָה	מַמְלַכַּת	מַמְלַכָּתִי	(as Dec. XIII.)
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָתִי	(as Dec. XIII.)

DEC. XII. SINGULAR. § 387.				
(a)	מַלְכוּת	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
(b)	שְׁמֵלָה	שְׁמֵלַת	שְׁמֵלָתִי	שְׁמֵלַתְכֶם
(c)	חֲרָפָה	חֲרַפַּת	חֲרַפָּתִי	חֲרַפַּתְכֶם
(d)	חֲרֻפָּה	חֲרֻפַּת	חֲרֻפָּתִי	חֲרֻפַּתְכֶם
(e)	נִעְרָה	נִעְרַת	נִעְרָתִי	נִעְרַתְכֶם

DEC. XIII. SINGULAR. § 390.				
(a)	מִסְגָּרָת	מִסְגָּרַת	מִסְגָּרָתִי	מִסְגָּרַתְכֶם
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)	אִשָּׁה	אִשָּׁה	אִשָּׁתִי (אִשְׁתְּךָ)	אִשְׁתְּךָ
(d)	כַּתָּנַת	כַּתָּנַת	כַּתָּנָתִי	כַּתָּנַתְךָ
(e)	נִחְשָׁת	נִחְשָׁת	נִחְשָׁתִי	נִחְשָׁתְךָ
(f)	לִכְתָּה	לִכְתָּה	לִכְתָּתִי	לִכְתָּתְךָ
(g)	שְׁבָת	שְׁבָת	שְׁבָתִי	שְׁבָתְךָ

Plural abs.

Const.

Suffix sing.

Suff. plur.

DEC. X. PLURAL.

תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתַי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתַי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.

שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי	צְדָקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתַי	חֲכָמוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL.

מַלְכוֹת	מַלְכוֹת	מַלְכוֹתַי	מַלְכוֹתֵיכֶם
שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתַי	שְׂמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתַי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתַי	חֲרָבוֹתֵיכֶם
נִעְרוֹת	נִעְרוֹת	נִעְרוֹתַי	נִעְרוֹתֵיכֶם

DEC. XIII. PLURAL.

מִסְגְּרוֹת	מִסְגְּרוֹת	מִסְגְּרוֹתַי	מִסְגְּרוֹתֵיכֶם
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כְּתוּבוֹת	כְּתוּבוֹת	כְּתוּבוֹתַי	כְּתוּבוֹתֵיכֶם
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Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צִהָר		
יוֹמִים	יוֹמִים		עֵינִים	עֵינִים	עֵינִי
רְבוּתִים	רְבוּתִים		לְחָיִים	לְחָיִים	לְחָיִי
II.			VII.		
יָדַי	יָדַי	יָדַי	מַאֲזְנַיִם	מַאֲזְנַיִם	מַאֲזְנִי
מְלָקָהִים	מְלָקָהִים		VIII.		
III.			כַּפַּי	כַּפַּיִם	כַּף
שָׁבוּעִים	שָׁבוּעִים		שָׁנִי	שָׁנִים	שָׁן
IV.			X.		
כַּנְפִּי	כַּנְפִּים	כַּנֵּף	אִמָּתַיִם	אִמָּה	
חֲלָצִי	חֲלָצִים		XI.		
V.			שִׁפְתִּי	שִׁפְתַּיִם	שִׁפָּה
עֲקָבִי	עֲקָבַיִם	עֲקֵב	פִּאֲתִי	פִּאֲתַיִם	פִּאָה
VI.			XII.		
רַגְלִי	רַגְלִים	רֶגֶל	יְרֵכְתִי	יְרֵכְתַיִם	יְרֵכָה
בְּרַכִּי	בְּרַכִּים	בֶּרֶךְ	רֶקְמָתִי	רֶקְמָתַיִם	רֶקְמָה
מַתְנִי	מַתְנִים		XIII.		
נַעֲלִי	נַעֲלִים	נֶעֱלַ	נֶחֱשָׁתִי	נֶחֱשָׁתַיִם	נֶחֱשֶׁת

(A) *Cardinals etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (יָחַד)	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	שְׁנֵי
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלוֹשִׁי
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִיעִי
5	ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמֵשׁ	חֲמֵשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שֵׁשִׁי
7	ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8	ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה		שְׁמִינִי
9	ט	תְּשֻׁעָה	תְּשֻׁעַת	תְּשַׁע	תְּשַׁע	תְּשֻׁעִי
10	י	עֶשְׂרֵה	עֶשְׂרֵת	עָשָׂר	עָשָׂר	עֶשְׂרִי

(B) *Cardinals from 11 to 15.*

		Masculine.	Feminine.
11	יא	אֶחָד עָשָׂר	אֶחָת עֶשְׂרֵה
		עֶשְׂרִי עָשָׂר	עֶשְׂרוֹ עֶשְׂרֵה
12	יב	שְׁנַיִם עָשָׂר	שְׁתֵּי עֶשְׂרֵה
		שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13	יג	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
15	טו	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה
18	יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה
19	יט	תְּשֻׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה

(C) *Cardinals from 20 to 90.*

20	כ	עָשְׂרִים	60	ס	שְׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תְּשַׁעִּים

(D) *Hundreds.*

100	ק	מֵאָה	600	שֵׁשׁ מֵאוֹת (ם)	תַּרְ"ס
200	ר	מֵאוֹתָיִם	700	שִׁבְעַת מֵאוֹת (ן)	תַּרְ"ס
300	ש	שְׁלֹשׁ מֵאוֹת	800	שְׁמֹנֶת מֵאוֹת (ם)	תַּרְ"ס
400	ת	אַרְבַּע מֵאוֹת	900	תְּשַׁע מֵאוֹת (ץ)	תַּתְּ"ק
500	תק	חֲמִשׁ מֵאוֹת (ך)			

(E) *Thousands.*

1,000	א	אַלְפֵּי	10,000	רֶבּוּא, רֶבּוּ, רַבְבָּהּ	
2,000	ב	אַלְפַּיִם	20,000	שְׁתַּיִ רֶבּוּת	
3,000	ג	שְׁלֹשַׁת אַלְפִּים	30,000	שְׁלֹשׁ רֶבּוּת	
4,000	ד	אַרְבַּעַת אַלְפִּים	40,000	אַרְבַּע רֶבּוּא	
5,000	ה	חֲמִשַּׁת אַלְפִּים	{	שְׁתַּיִם עֶשְׂרֵה רֶבּוּ	120,000
6,000	ו	שֵׁשַׁת אַלְפִּים		or 12 times 10,000	
7,000	ז	שִׁבְעַת אַלְפִּים	600,000	שֵׁשׁ מֵאוֹת אַלְפֵּי	

(a) p. 11. Table of the vowels No. IV., by mistake, 'Qibbuts *medial*' is printed in the third class of vowels, instead of 'Qibbuts *long*.' In § 33 and § 35, the student will see that Qibbuts is treated agreeably to this corrected view. The proper division of Qibbuts is into, (1) Qibbuts vicarious; § 41. (2) Daghes'd long Qibbuts; § 33. (3) Short Qibbuts; § 34.

(b) p. 24. § 49. The statement respecting the use of the *composite Shevas* is not strictly correct and intelligible. It is true that when Gutturals end a mixed syllable, and therefore take a Sheva, that Sheva must be a *simple* one; as is stated in § 50. But in such cases as הַיְיִת , this form may be exchanged for הַיִּית ; so הַיְיִת is equivalent to הַיִּית ; and in such cases, the Guttural may be said to come in the room of a *silent* Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a *composite* Sheva, instead of admitting a *simple* one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable, § 50.

(c) p. 34. § 80. Instead of 'after a simple syllable,' read, 'after a vowel'.

(d) p. 50. § 101. e. After e. add, '(f) Pause accents frequently occasion the tone to be shifted; see § 100. l.' The repetition here of this principle, is needed only for the *completeness* of the view.

(e) p. 52. § 108. b. At the close, a reference should be added to § 118., where is a fuller developement of the *rationale* of the principle stated in § 108.

(f) p. 55. § 118. After the word *otiant*, add, in another sentence, 'ה also is subject to the same peculiarity, when it stands for the article, § 162, or is employed as a prefix characteristic of conjugation, etc. § 174.' Then, after *etc.* under E. g., subjoin, 'In respect to ה, הַיְיִת for הַיִּית , הַיְיִת for הַיִּית , הַיְיִת for הַיִּית Hiph. Inf. הַיְיִת for הַיִּית Fut. Niphal, etc. § 199. comp. 108. b, also §§ 119—121.'

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